



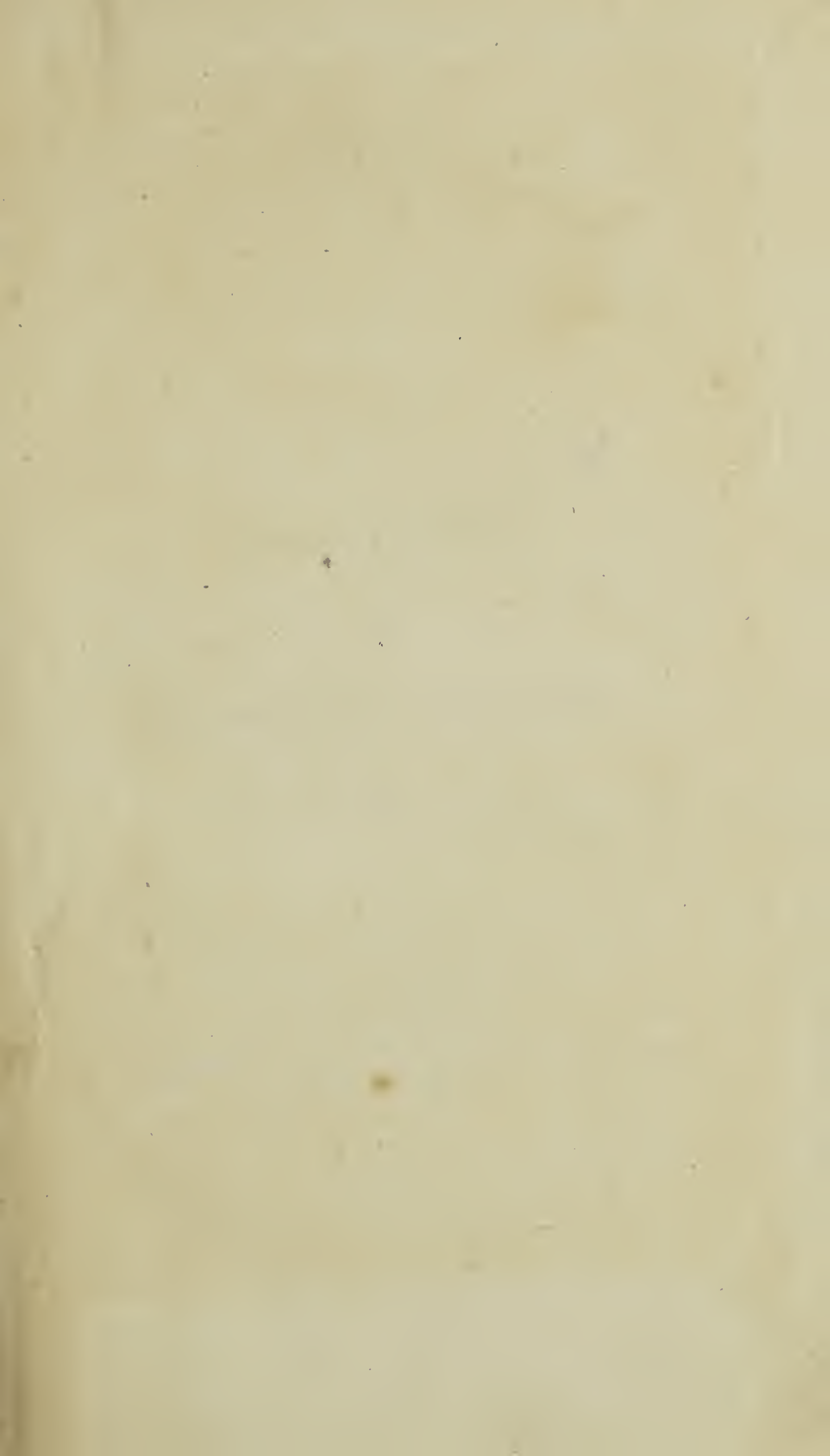
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DISSERTATIONS

ON

THE PRINCIPAL PROPHECIES,

&c.



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DISSERTATIONS  
ON  
THE PRINCIPAL PROPHECIES:  
REPRESENTING THE  
DIVINE AND THE HUMAN CHARACTER  
OF  
OUR LORD JESUS CHRIST.

BY  
WILLIAM HALES, D. D.  
RECTOR OF KILLESANDRA, FORMERLY PROFESSOR OF ORIENTAL  
LANGUAGES IN THE UNIVERSITY OF DUBLIN.

*The testimony of JESUS is the spirit of Prophecy:—  
To HIM give all the Prophets witness.—NEW TEST.*

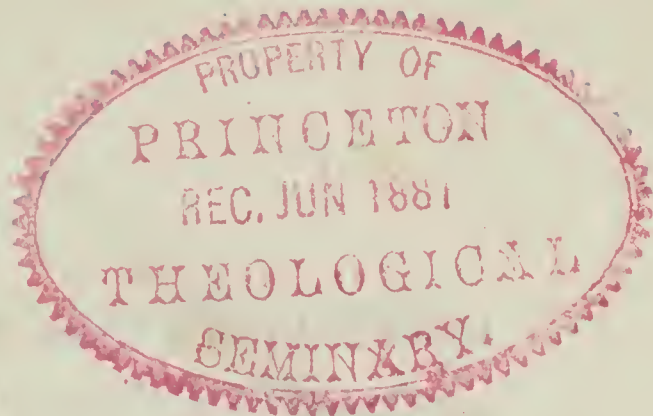
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## ADVERTISEMENT.

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THESE Dissertations contain the substance of a series of Essays on *Sacred Criticism*, originally published, under the signature of *Inspector*, in the *Orthodox Churchman's Magazine*, from August 1801, vol. i. to December 1802, vol. iii. explanatory of the principal prophecies that delineate *the Divine*, and *the Human character* of OUR LORD JESUS CHRIST; which were then newly, and at full length, translated from the original Hebrew, and accompanied with critical Remarks. The high importance of the subject, at all times, to the cause of CHRISTIANITY, especially "in these dangerous days" of *heresy*, *schism*, and *infidelity*; and the advice of some judicious friends, who

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wished



wished to see those prophetic evidences of our faith in CHRIST JESUS collected into a more commodious form, induced the author to revise the Essays; to correct many and important typographical errors incident to their first hasty and desultory periodical publication; to connect and condense the argument, by retrenching superfluities; and to republish them, so amended, in a single volume.

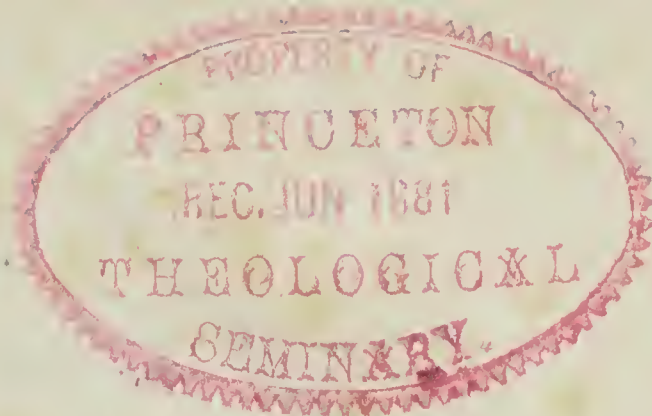
Should this volume be favourably received by the Public, the Author intends to republish in another, the substance of a second Series of Essays in the *Orthodox Churchman's Magazine*, from February 1803, vol. iv. to December 1804, vol. vii. containing a critical examination of OUR LORD'S prophecies, relative to the destruction of *Jerusalem* by the *Romans*; his Second Advent, *παρουσία*, or “*personal appearance*;” and his final Advent at the general judgment; which are recorded in the xxiiiid, xxivth, xxvth, chapters of

9 *Matthæw's*

*Matthew's* Gospel; and are most interesting and important to present and future generations, "to know and understand." In the course of this examination are introduced some very important, and, in some respects, novel disquisitions, respecting *Daniel's* chronological prophecies; the grand prophetic period of 2300 days; the prophecy of the seventy weeks, and its several divisions; the periods of 1260, 1290, and 1335 days; and the synchronizing prophecies of the *Apocalypse*.

July 23, 1807.





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# DISSERTATIONS,

&c.

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## DISSERTATION I.

AN ATTEMPT TO RESTORE THE ORIGINAL HEBREW TEXT OF BALAAM'S PROPHECY, CONCERNING THE MESSIAH, NUMB. XXIV. 7.

THE subject of this Dissertation was originally suggested by a communication to the *Orthodox Churchman's Magazine* for June 1801, vol. i. p. 188, under the signature of a LONDON CURATE\*, expressing a doubt

\* One of the earliest, most various, and most useful contributors to that excellent Miscellany, the learned, the ingenious, and the Reverend Mr. *Edward Robson*, Curate of *Whitechapel*, LONDON. For many years he has discharged the laborious functions of that office, with a zeal, assiduity, and ability, that well entitle him to a higher station in the Church, which he supports, defends, and adorns by his life and writings.

B

of

of the propriety of our established translation of John xix. 5.

“ Then came JESUS forth, wearing the  
 “ crown of thorns, and the purple robe ; and  
 “ [PILATE] saith unto them, BEHOLD THE  
 “ MAN !”

“ How does it appear,” says he, “ from  
 “ the construction of this verse, and the con-  
 “ text, that PILATE (which has no corre-  
 “ sponding word in the original Greek) said  
 “ unto them, BEHOLD THE MAN ?” And he  
 remarks, that the *Latin Vulgate*, and the  
*Bishop’s Bible*, (1539), omit “ PILATE.”

But although these versions, and *Luther’s*  
 German translation also (as remarked by the  
 editor in a note), all omit, it does not follow,  
 that they meant to exclude, PILATE : the  
 verb λεγει in the original passage being  
 ambiguous, and its reference, whether to  
 CHRIST (as proposed by the *London Cu-  
 rate*), or to *Pilate*, understood, as the no-  
 minative case thereto, being only to be de-  
 termined by the context. But this, on  
 careful inspection, I conceive, fully warrants  
 its application to *Pilate*, as the speaker, for  
 the following reasons :

1. The



1. The foregoing part of the verse seems to be parenthetical: (“*Then* came Jesus forth, wearing the crown of thorns, and the purple robe:”) in consequence of Pilate’s declaration in the foregoing verse.

“*Pilate*, therefore, went forth again, and saith unto them, Behold! I bring him forth to you, that ye may know that I find no fault in him:—(Then came JESUS forth, wearing the crown of thorns, and the purple robe.) And he [*Pilate*] saith unto them: BEHOLD THE MAN!”

2. The analogy of the subsequent 14th verse, in a case where there can be no doubt of the speaker, appears fully to justify this rendering:

“When *Pilate* therefore heard that saying, he brought JESUS forth, and sat down in the judgment-seat, in a place that is called *the pavement*, but in the Hebrew *Gabbatha*: (and it was the preparation of the Passover, and about the sixth hour), and he saith unto the Jews: BEHOLD YOUR KING!”

3. The expression, BEHOLD THE MAN! seems to be rather irrelevant, if spoken by

CHRIST, but perfectly apposite as spoken by *Pilate*, corresponding to, BEHOLD YOUR KING ! afterwards. And as Jesus made no attempt to move the compassion of his pusillanimous judge, “ *when he gave no answer*” to his inquiry, “ *Whence art thou?*” (verse 9), knowing that his fate was already determined ; why should he vainly address himself to the deluded and frantic multitude ? On both occasions he resolutely maintained that dignified silence foretold of him in prophecy : “ *He was oppressed and he was afflicted, yet he opened not his mouth : He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth.*” Isa. liii. 7, so expressly applied to JESUS by the HOLY SPIRIT, *Acts viii. 32—35.*

4. Influenced by such considerations, we may presume, almost all the ancient versions, the *Syriac*, the *Arabic*, the *Persic*, and the *Coptic* ; and the most approved translations, the *Geneva Bible* (1594), our present *authorized version*, &c. and the most learned and judicious commentators, the *Critici sacri* in *Poole’s Synopsis*, *Grotius*, *Beza*, *Tremellius*,



*lius, Hammond, Wells, Whitby, Clarke, Dodd, Newcombe, Wakefield, Campbell, &c.* all concur in expressly representing *Pilate* as the speaker; and a respectable German critic, *Rosenmuller*, in his *Scholia* on the New Testament, makes the following remark on this passage in question:

*Joh. xix. 5.* Και λεγει αυτοις, scilicet *Pilatus*. Mirum est viros eruditos nonnullos statuere potuisse, JESUM dixisse hæc verba: *ιδε ο Ανθρωπος*—“*Videte ejus miseriam et quam*  
“*ridiculum sit in ipso crimen affectati regni.*”

I. Whatever might have been *Pilate's* intention in uttering these words, *ιδε ο Ανθρωπος*, “*BEHOLD THE MAN \*!*” whether to excite commiseration, or else to express contempt, as in verse 14, *ιδε ο Βασιλευς υμων*—“*BEHOLD YOUR KING!*” they are truly remarkable, as containing a tacit reference to a memorable prophecy concerning *THE MESSIAH*, *Numb. xxiv. 7*, which, amidst the corruptions of several prophecies relative

\* The learned *Michaelis* also, in his *Anmerkungen fur Ungelehrte*, gives this speech to *Pilate*; the latter, as he says, “wishing to awaken the compassion of the multitude “in behalf of Jesus.”—*The Editor.*

to the MESSIAH in the Hebrew Scriptures, has been providentially preserved pure and unadulterated in the venerable version of the *Greek Septuagint*, as follows :

ΕΞΕΛΕΥΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΕΚ ΤΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΟΥ  
Και κυριευσει εθνων πολλων.

“ *There shall come forth a Man of his seed (JACOB’S): And he shall govern many nations.*”

And the authenticity of the *Septuagint version* is vouched by the most respectable evidence ; by the joint testimony of *Onkelos*, the Chaldee paraphrast, and of *Philo* and *Josephus*, the great luminaries of *Jewish history* and antiquities.

1. *Onkelos* paraphrases the passage thus :

“ *The King who will be magnified, shall grow of his sons : And he shall govern many peoples.*”

“ *The King who will be magnified*” was a periphrasis for the MESSIAH, well known among the *Jews* from *Samuel’s* days : 1 Sam. ii. 10.

2. *Philo* thus renders the prophecy, *De Vita Mosis*, p. 501, Colon. 1613 :

ΕΞΕΛΕΥΣΕΤΑΙ

ΕΞΕΛΕΥΣΕΤΑΙ ΠΟΤΕ ΑΝΘΡΩΠΟΣ ΕΞ ὑμῶν·

Και επικρατήσει πολλῶν ἐθνῶν.

“ *There shall come forth at length a Man  
“ of yourselves : And he shall rule over many  
“ nations.*”

Afterwards he again cites and explains the prophecy : *De Præmiis et Pænis*, p. 716.

ΕΞΕΛΕΥΣΕΤΑΙ ΓΑΡ ΑΝΘΡΩΠΟΣ (ΦΗΣΙΝ ὁ χρησμος) και στραταρχῶν και πολεμῶν ἐθνη τε μεγαλα και πολυανθρωπα χειρωσεται το ἀρμοττον ὁσίοις επικριαον επιπεμφαντος Θεου.

“ *For there shall come forth a Man (saith  
“ the Oracle), who, leading armies and war-  
“ ring, shall subdue nations both great and  
“ populous : God sending suitable aid to his  
“ saints.*”

3. *Josephus*, the great Jewish historian, chiefly attributes that fatal war with the *Romans*, which terminated in the destruction of Jerusalem by *Titus*, to the same prophecy : *De Bello Jud.* vi. v. 4. p. 1283. *Hudson.*

Το δε επαραν αυτης μαλιςα προς τον πολεμον, ην χρησμος αμφιβολος, ὁμοιως εν τοις ἱεροῖς γραμμασιν ως “ κατα καιρον εκεινον, απο της χωρας “ τις αυτων, αρξει της οικουμενης.”



“ But what chiefly instigated them to the  
 “ war was an *ambiguous oracle*, likewise found  
 “ in the *sacred Scriptures*, that “ *At that sea-*  
 “ *son some one from their country should rule*  
 “ *the world.*”

4. And the prevalence of this prophecy, not only in *Judea*, but throughout *the East*, is mentioned by *Suetonius* in *Vespasian*, iv.

“ *Percrebuerat Oriente toto vetus et con-*  
 “ *stans opinio, esse in fatis, ut eo tempore*  
 “ *Judea profecti, rerum potirentur : Id (de*  
 “ *imperatore Romano, quantum eventu postea*  
 “ *patuit, prædictum) Judæi ad se trahentes,*  
 “ *rebellarunt.*”

And this will satisfactorily account for the  
 “ alarm excited in *Herod* and *all Jerusalem*  
 “ with him,” at the inquiry of the eastern  
*Magi*, “ Where is the *true-born King* of the  
 “ *Jews?*” &c. *Matt.* ii. 1—5. (See my  
 letter on *the Introductions of the Evangelists*,  
 in the GENTLEMAN'S MAGAZINE for *June*  
 and *July*). And also, why the Jewish multi-  
 tude “ *thought that the kingdom of God*  
 “ *should immediately appear.*” *Luke* xix. 11.

Is it then unreasonable to conjecture, that  
*Pilate* also might have heard of so celebrated  
 a prophecy,



a prophecy, and that he may have contemptuously applied it to *Jesus*, thus arrayed in mock majesty—"BEHOLD THE MAN!"—BEHOLD YOUR KING! And his inscription on the cross, JESUS OF NAZARETH, THE KING OF THE JEWS, seems to justify this conjecture.

II. Having thus established (and I trust satisfactorily) the authenticity of the *Septuagint* version of this famous prophecy, *Numb.* xxiv. 7. I shall proceed to prove and account for the corruption of the present *Hebrew* text, and to ascertain the period of its corruptions from the ancient versions, and to restore the genuine *Hebrew* text, conformably to the *Septuagint* version.

The present Hebrew text is thus rendered, and correctly, in our English translation :

“ *He shall pour water out of his buckets :*  
“ *And his seed shall be in many waters.*”

The *Syriac* version, framed in the Apostolic age, and probably soon after the destruction of Jerusalem, A. D. 70, shews when the adulteration began :

“ *There shall come forth the Man of his*  
“ *sons, and his seed shall be in many waters.*”

Here

Here the corruption was introduced in the second line; the first according with the *Septuagint* and *Chaldee paraphrase*.

The *Arabic version*, which was of later date, and framed probably after the desolation of *Judea* by *Adrian*, A. D. 135, shews when the corruption was completed:

“ *There shall flow water out of his buckets: And his plant shall be in many waters.*”

The *Samaritan version* follows the *Arabic*, both corresponding, we see, with the present *Hebrew text*.

And is it not highly natural to suppose, that the adulteration of the Hebrew text was perpetrated by the *Jewish* doctors belonging to the school of the celebrated Rabbi *Akiba*, who patronized the impostor that assumed the name of *Bar Chochab* (“ Son of “ the Star”), alluding to the subsequent famous prophecy of *Balaam*, Numb. xxiv. 17. “ *A star shall come forth from Jacob, and a sceptre shall rise from Israel.*”

But both perished, and their adherents, in that fatal war; the unfortunate issue of which led the remnant of the Jewish nation  
that

that survived the destruction of Jerusalem by *Titus*, not only to execrate the memory of that impostor, whom they have ever since styled *Bar-chozba* (son of a lie) by a usual alliteration ; but also to adulterate the prophecy itself, of the lying *Balaam*, as they might have considered him, which brought such accumulated woes on their nation from the first commencement of the *Roman* war : —and a very slight alteration of the genuine Hebrew text would produce the present corrupt text, as will appear from the following comparison :

PRESENT TEXT.	REFORMED TEXT.
יֵזֶל מִיַּם מִדְּלִי	יֵצֵא אִישׁ מִלְּדָוִד
וּזְרָעוֹ בְּמֵיִם רַבִּים.	וּזְרָעוֹ בְּעַמִּים רַבִּים.
“ <i>There shall flow</i>	“ <i>There shall come</i>
“ <i>water from his buc-</i>	“ <i>forth a Man of his</i>
“ <i>kets: And his seed,</i>	“ <i>children: And his</i>
“ <i>in waters many.</i> ”	“ <i>arm on peoples</i>
	“ <i>many.</i> ”

Having thus endeavoured to restore the Hebrew text of this prophecy, conformable to the rendering of the *Septuagint* version, I shall proceed to state upon what grounds :

And



And these are, 1. The external evidence; 2. The internal evidence, and its correspondence to other prophecies; 3. The facility of adulteration; combined with, 4. The temptation thereto on the part of the *Jews*.

### I. THE EXTERNAL EVIDENCE.

The venerable Greek version of the *Pentateuch* was composed in the reign of *Ptolemy Philadelphus*, near 300 years before Christ, long before there could be any temptation to adulterate the prophecies respecting THE MESSIAH; and its testimony is supported (as stated before) by the *earliest* Jewish authorities, the Chaldee paraphrast *Onkelos*, *Philo*, *Josephus*, and the *Syriac* version in part: about, or shortly after the time of Christ.

To these we are to add the concurrent testimony of, 1. The Targum of *Jonathan Ben Uzziel* (which is reckoned by the Jews still earlier than that of *Onkelos*. See *David Ganz's Chronology*).

“ *Their king shall arise from themselves;*  
 “ *and their Redeemer from themselves; and*  
 “ *he shall be among them; and the seed*  
 “ *of*



“ of the sons of Jacob shall rule over many  
 “ peoples.”

2. The *Jerusalem Targum*: “ Their king  
 “ shall arise from the midst of their sons, and  
 “ their Redeemer from themselves; and he  
 “ shall be among them; and shall gather unto  
 “ them their captivity out of the provinces of  
 “ their enemies; and their sons shall rule over  
 “ the peoples.”

Both these Targums evidently followed the text of the *Septuagint*, with only the variation of זרע “ seed,” for זרוע “ arm,” or “ might,” in the second line, which was freely and finely rendered by the *Septuagint*, seizing the spirit of the original, κυριευσει, “ shall rule over,” admirably according with the opening of that most illustrious prophecy respecting the Messiah’s sufferings, *Isa.* liii, “ Lord, who gave credence to our report? and “ to whom was THE ARM [or power] of the “ Lord manifested?” as the prophet had before explained, li. 9, “ The Lord hath “ made bare his holy ARM in the eyes of all “ the nations; and all the ends of the earth “ shall see the salvation of our God;” and they shall also behold his vengeance inflicted  
 on

on the impious and the wicked; Luke i. 57, “He hath shewed strength with his ARM, “he hath scattered the proud in the imaginations of their hearts.” Hence we may fairly collect, that these Targums were composed not later than the *Syriac* version.

3. *Cyprian*, Bishop of Carthage, one of the most illustrious Fathers of the Church (who flourished about A. D. 248, and suffered martyrdom A. D. 258), in his *Testimonies against the Jews*, b. ii. c. 10, cites this prophecy according to the *Septuagint*. See the interesting account of his martyrdom, *Lardner* iii. p. 141.

4. Although the *Samaritan* text of the foregoing part of this prophecy concurs with the present Hebrew, yet, in the sequel, it almost exactly accords with the *Septuagint*, and differs from the *Hebrew*.

PRESENT TEXT.	SAMAR. TEXT.
וִירָם מֵאַנֵּג מַלְכוּ	וִירוֹם מִגּוֹג מַלְכוּ
וְתִנְשֵׂא מַלְכוּתוֹ	וְתִתְנַשֵּׂא מַלְכוּתוֹ
“And his king shall	Και ὑψωθησεται η Γωγ
“be higher than A-	βασιλεια αυτε.
“gag;	Και αυξηθησεται η βα-
“And his kingdom	σιλεια αυτε.
“shall be exalted.”	“And his kingdom
	“shall

## SAMAR. TEXT.

“ shall be higher than

“ Gog :

“ And his kingdom

“ shall be exalted.”

Here it is evident, that instead of מלכו  
 “ his king,” as in the Hebrew and Samari-  
 tan, the Septuagint read מלכותו “ his king-  
 “ dom,” in both lines, more fully and cor-  
 rectly written in the Samaritan, as is also  
 the foregoing verb in the conjugation *Hith-*  
*pahel*. And the triumphs of the Messiah  
 over Gog, or the fierce nations of the north,  
 are repeatedly foretold in Scripture: “ Son  
 “ of man, set thy face against GOG.” Ezek.  
 xxxviii. 2. “ I will give to GOG a place of  
 “ graves in Israel.” Ezek. xxxix. 11. —  
 “ And he (the Devil) shall go forth and  
 “ deceive the nations in the four parts of the  
 “ earth, GOG and MAGOG, to gather them  
 “ together for battle.” Rev. xx. 8. Whereas,  
 the Hebrew reading *Agag* occurs only once,  
 in the case of *Agag*, king of the Amalekites,  
 whom *Saul* spared, and *Samuel* hewed in  
 pieces.



pieces. Sam. xv. 9, 33. And surely this single case, which is rather irrelevant, cannot stand in competition for a moment with the foregoing, which are so wonderfully apposite to the whole tenour of the prophecy.

Such an accumulation of *Samaritan* and *Jewish* authorities, in support of the genuineness of the *reformed text*, furnished by the *Septuagint* version, infinitely outweighs any evidence that I have seen adduced in support of the present *Masoretic* text, and supersedes almost the necessity of “any additional testimony from *Hebrew MSS.*” all of which are framed on the *Masoretic* system, and scarcely any older than eight hundred or a thousand years: and even the *Samaritan* text itself has, in many places, been accommodated to the *Jewish* readings.

## II. THE INTERNAL EVIDENCE.

Upon a careful revision of the several parallel passages of Scripture, supposed by commentators to refer to this prophecy as it stands at present, I find only the following that appear to be in any degree appropriate:

“Hear this, O house of Jacob!

“Ye





apostacy, and their regeneration afterwards by the MESSIAH: in further reference to which, Isaiah invites them, lv. 1, “*Ho! every one that thirsteth, come ye to the waters;*” in manifest allusion to which, JESUS, as the MESSIAH, or CHRIST, also invited the Jews, John, vii. 37: “*If any one thirst, let him come unto me and drink.*” Whereas the stream of commentators suppose, that this obscure prophecy of *Balaam* relates to the *temporal* aggrandizement of the Jewish nation: that “*their prosperity and posterity shall be very great,*” as well summed up in the marginal note of the *Geneva Bible*. And “*the waters*” alluded to by *Isaiah* may as well relate to the foregoing verse, Num. xxiv. 6, in which the formidable host of the *Israelites* are represented spread forth in the valley, full in *Balaam’s* view, from the top of mount *Peor*, “*as gardens by the river’s side; as trees of Lign-aloes which the Lord planted; and as cedar trees beside the waters;*” therefore the present Hebrew reading of the 7th verse is superfluous and unnecessary, considered as a point of reference.

2. But



2. But the context itself furnishes INTERNAL EVIDENCE of the *corruption* and *irrelevancy* of the present text.

The heathen *diviner*, by a natural transition from the *present* to the *future* prosperity of the *Israelites*, was led to advert to the fortunes of *Jacob's* posterity, and especially of *Judah*; foretold by the venerable patriarch *Jacob*, on his death-bed, Gen. xlix. 9, 10.

“ *A lion's whelp is Judah ;*

“ *From the prey, my son, art thou gone up :*

“ *He lay down as a lion,*

“ *He couched as a nursing lioness ;*

“ *Who shall rouse him ?*”

To this former part, Balaam twice alludes; in the foregoing prophecy, Numb. xxiii. 24; and immediately after, Numb. xxiv. 9, where he expressly recites the three last lines, “ *He lay down,*” &c.

The sequel of *Jacob's* prophecy, respecting the *future* destiny of the state of *Judah*, both civil and ecclesiastical, may be rendered thus more correctly :

“ *The sceptre shall not depart from Judah,*

“ *Nor a scribe, of his offspring ;*

“ *Until SHILOH (THE APOSTLE) shall  
 “ come,  
 “ And [until] to him, a congregation of  
 “ peoples.”*

And to this latter part of *Jacob's* prophecy *Balaam* likewise twice alludes: first in this prophecy, according to the *Septuagint*, and again shortly after, Numb. xxiv. 17.

“ *I see him—but not now ;*

“ *I behold him—but not nigh :*

“ *A star shall come forth from Jacob,*

“ *And a sceptre shall arise from Israel.”*

In this noble prophecy there is a marked reference to *some kingly* personage; the same noticed in the foregoing prophecy in question; and unless that prophecy refers to *him*, and not merely to the *national* prosperity of the *Jews*, there is no *personal antecedent*, I conceive, to be found throughout the whole foregoing range of *Balaam's* prophecies. And this argument, when well weighed and thoroughly considered, will be decisive, I trust, to crown the authenticity of the *reformed* text furnished by the *Septuagint* version.

III. And now I shall briefly state THE  
 FACILITY



FACILITY OF THE ADULTERATION of the *original* Hebrew text.

The verb יצא *jatsa*, (which is the term applied to CHRIST'S birth in the signal prophecy of Micah, v. 2,) was easily changed into יזל *jazal*, by altering the two last letters; and איש *aish* into מים *maim*, by altering the first and last letters; מילדיו *Mıldiv* into מלדיו *Mıldiv*, by erasing the second small letter י *Jod*; זרועו *Zārahu* into זרעו *Zārahu*, by erasing the second letter ו *vau*; and בעמים *Bhamim* into במים *Bamim*, by erasing the second letter ע *ain*.

Thus have I stated, as concisely as the nature of the subject would admit, the leading grounds of the proposed reformation. I presume not to dictate to others, but I most earnestly deprecate a hasty rejection, until *the whole* of the argument be coolly, candidly, and skilfully discussed. The *obscurity* of this text is universally acknowledged—and if any other student will retrieve its character, or detect any error in the foregoing chain of reasoning, he shall receive my grateful acknowledgments.

## DISSERTATION II.

OBSERVING in the Orthodox Churchman's Magazine, vol. i. p. 292, 330, 373, 392, some crude and desultory remarks, and counter-remarks, on two most important passages of the OLD TESTAMENT, Psalm xvi. 10, and Psalm xlv. 6, (the former, considered in the NEW TESTAMENT as prophetic of OUR LORD's *resurrection from the dead*; the latter, as expressive of his *divinity*), tending, perhaps, by a shew of learning, rather to *unsettle* than to "*increase the faith*" of such *orthodox* readers, as are incompetent to explore the sacred sources of information themselves; from ignorance of the *original* languages, unavoidably relying on the most approved *translations* of Holy Writ: I shall now endeavour to vindicate the correctness of our public translation of these passages also.

On this occasion I shall confine myself to the *sixteenth Psalm*; the drift of which  
seems



seems to have been misconceived by the two correspondents, J. B. BEED and J. BOWSTEAD; both considering DAVID as the speaker: whereas the best informed commentators, ancient and modern, agree in attributing it solely to the MESSIAH:— 1. “*Exaudienda sunt verba Davidis, tanquam* “*si CHRISTUS IPSE loqueretur, qui est* “*proprium subjectum hujus prophetiæ: Nec* “*enim omnia in DAVIDE evenerunt, omnia* “*autem rectè et optimè CHRISTO competere* “*demonstrabimus: CHRISTUM esse qui in* “*hoc Psalmo loquitur, sic probo: Qui loquitur* “*ver. 10, idem loquitur per totum Psalmum; atqui, CHRISTUS loquitur ver. 10;* “*ergo, idem loquitur per totum Psalmum.* “*Propositionem probo, ex serie sermonis, et* “*singularum sententiarum coherentiâ,” &c.* Poole Synops.

2. “*The application which St. Peter makes* “*of a great part of this Psalm to JESUS* “*CHRIST, Act. ii. 25—31, [and we may* “*add St. Paul, Act. xiii. 35,] obliges us to* “*look upon it as a prophecy, wherein HE* “*himself is introduced as speaking to GOD* “*THE FATHER.”—Dodd.*



3. “ *Ex Act. ii. 27—31, Planè apparet,*  
 “ *personam quæ in versu decimo hujus Psalmi*  
 “ *introducitur, non esse Davidem, sed JE-*  
 “ *SUM MESSIAM: quæ verba, si non sunt*  
 “ *Davidis, reliqua quoque ejusdem personæ*  
 “ *sint necesse est; quoniam una tantum, quod*  
 “ *totus contextus docet, loquitur. MESSIAS*  
 “ *igitur, qui ut SACERDOS sistitur, ver. 4 et*  
 “ *5, fiduciam suam testatur in DEO positam:*  
 “ *a quo, non solum conversationem in mediis*  
 “ *afflictionibus spirat, sed etiam resuscita-*  
 “ *tionem ex mortuis, ad lætitiã apud DEUM*  
 “ *æternam perficiendam.*” — *Dathius.*

And this last ingenious commentator (late professor of Hebrew in the university of *Leipsic*) has judiciously rendered the first word of the title of the Psalm, מִכְתָּם, *Michtam*, “ *Epitaphium;*” adopting the *Septuagint* version thereof, σηλογραφια, signifying “ *a monumental inscription:*” and the whole title, perhaps, מִכְתָּם לְדָוִד, *Michtam le-David*, may be correctly rendered, “ *AN EPI-*  
 “ *TAPH FOR THE BELOVED;*” for the word דָּוִד, *David*, in *prophetic Scripture*, is unquestionably used, not as a *proper name*, but as an *appellative*, signifying “ *the Be-*  
 “ *loved.*”

“*loved.*” It is so rendered in our translation, Isa. v. 1, שִׁירַת דָּוִד, “*a song of my Beloved,*” meaning THE MESSIAH, in the exordium of an allegory, expressly applied to himself by JESUS CHRIST; as recorded by no less than three of the evangelists, Matt. xxi. 33, Mark xii. 6, Luke xx. 13, where the two last evangelists have given the *Septuagint* rendering of דָּוִד, ὁ ἀγαπητός, there applied to *the son of the Lord of the Vineyard*; and most solemnly to JESUS CHRIST at his baptism: Οὗτος ἐστὶν ὁ υἱός μου, ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα: “*THIS IS MY SON, THE BELOVED, IN WHOM I AM WELL PLEASED,*” as recorded likewise by the same evangelists; and renewed at his glorious transfiguration on Mount *Tabor*, with the awful and impressive addition of “*HEAR YE HIM!*”

And this may furnish a clue to the right understanding of some signal prophecies applied, not to *David* the son of *Jesse*, but to “*THE SON OF MAN,*” his divine descendant according to the flesh, “*THE BELOVED*” at his second coming in power and great glory, to “*restore again the king-*  
“*dom*”

“*dom to Israel*,” Acts i. 6, as expressly predicted, Hosea iii. 5, Amos ix. 11, Jer. xxx. 9, Ezek. xxxiv. 23, and xxxvii. 24. Zech. xii. 8, &c.

And that the *whole Psalm* throughout, admirably corresponds to its *inscription*, so explained, may further appear from the following emendation of our public translation, and the ensuing remarks.

### PSALM XVI.

1. Preserve me, O GOD, for I have trusted in Thee.

2. I said unto THE LORD, Thou art MY GOD; my goodness is nothing beside Thee.

3. As to *the saints* upon earth, even they are my glory; in them is all my delight:

4. [But] *their* sorrows shall be multiplied, that run after *another* [god]; I will neither offer up their libations of blood, nor will I mention their names with my lips.

5. THE LORD is the portion of my inheritance, and of my cup; Thou art the maintainer of my lot!

6. The measuring lines are fallen unto me



in pleasant [grounds]; yea I have a goodly heritage.

7. I will praise THE LORD who hath instructed me; even in the night season, my reins teach me.

8. I have set THE LORD always before me; because He is at my right hand, therefore I shall not slide.

9. Wherefore my heart is glad, and my tongue rejoiceth; moreover, my flesh shall rest in hope.

10. *Because Thou wilt not leave my soul in HADES; neither wilt Thou suffer THY SAINT to see corruption!*

11. *Thou wilt shew me the path of life; in thy presence is fulness of joy, and at thy right hand pleasures for evermore!*

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#### REMARKS.

1. This verse is strongly expressive of our Lord's implicit trust in his HEAVENLY FATHER, throughout the whole course of his arduous mission, and especially in his last agonies: to which even his persecutors themselves bore the most unequivocal testimony: —“ *He trusted in GOD: Let HIM now de-*  
*“ liver*

“*liver him, if he willeth [to deliver] him!*  
 “*For He said, I am THE SON OF GOD.*”  
 Matt. xxvii. 43. And his last words were expressive of the highest trust and confidence: “*FATHER, into thy hands I commit my spirit!*” Luke xxiii. 46, applying to himself that noble prophetic Psalm xxxi. in which this ejaculation is found, ver. 5; and proving, that his former apparent despondency, at the beginning of his torture, “*MY GOD, MY GOD, why hast thou forsaken me!*” was chiefly meant to call the attention of the by-standers to the remarkable accomplishment of the minutest circumstances of the MESSIAH’S sufferings, foretold in the 22d Psalm; of which, according to the usual mode of citation among the *Jews*, he recites only the leading words.

2. Our Lord, upon all occasions, was solicitous to declare his dependance upon GOD: —“*Why callest thou ME good? There is none good but one, that is GOD.*” Matt. xix. 17. “*Verily, verily, I say unto you, THE SON can do nothing of himself.*” John v. 19. —“*Of myself I do nothing.*” John viii. 28. —“*MY FATHER is greater than I.*” John xiv. 28.—“*MY FATHER, who hath given them*  
 “ *[my*

“ [my sheep] to me, is greater than all.”  
 John x. 29.—“ Go to my brethren, and say  
 “ unto them, I am going to ascend to MY  
 “ FATHER and your Father, and MY GOD  
 “ and your God.” John xx. 17. thus calling  
 THE DEITY HIS GOD AND FATHER, in a  
 distinct and more excellent sense: Πατέρα ἰδίου  
 ἰσὸν ἑαυτοῦ ποιοῦν τῷ Θεῷ. “ HIS PECULIAR  
 “ FATHER, making himself equal [or like]  
 “ to THE GOD,” as the unbelieving Jews ob-  
 jected, John v. 18.— N. B. for the new  
 reading, אמרת, “ I said,” see *De Rossi*.

5. The “ saints upon earth, in whom was  
 “ his delight and glory,” were his chosen  
*disciples*, whom he condescended to style  
 “ his friends” and “ his brethren.” See his  
 inimitably tender and affectionate consola-  
 tion, and pathetic prayer to GOD for their  
 support and guidance, in the arduous and  
 perilous office of his heralds, or ambassadors,  
 to an apostate world, in his solemn farewell  
 address the night before his crucifixion, John  
 xvii. 6—22. “ HOLY FATHER, preserve in  
 “ thy name those whom Thou hast given to  
 “ me [out of the world, ver. 6], that *they* may  
 “ be one [or united together], according as  
 “ WE



“ WE. While I was along with them in  
 “ the world, I preserved them in thy name :  
 “ those whom thou hast given to me I pro-  
 “ tected, and none of them is lost, save the  
 “ son of perdition [*Judas*], that the Scrip-  
 “ ture might be fulfilled.”—“ I ask not that  
 “ thou wouldst take them out of the world,  
 “ but that thou wouldst preserve them from  
 “ *the wicked.*”

Such were “ *the true Israelites, in whom*  
 “ *there was no guile,*” aptly compared to  
 “ *babes*” in simplicity ; and for whose pro-  
 ficiency in divine wisdom OUR LORD “ *re-*  
 “ *joiced in spirit,*” Matt. xi. 26, Luke x. 21.  
 “ I thank thee, O FATHER, Lord of Hea-  
 “ ven and Earth, because thou hast hidden  
 “ these [mysteries] from *the Wise and Intel-*  
 “ *ligent,* and hast revealed them to *babes !*”  
 Compare Isa. v. 21, John ix. 41, Matt. xxiii.  
 26, 2 Cor. iv. 3, and iii. 14, 1 Cor. i. 18—  
 23, and iii. 19.

N. B. In the third verse, the original  
 term וְעִלְיָוִת, *Ve-A-diri*, seems to be incor-  
 rectly rendered by *Montanus*, “ *et inclytis,*”  
 and by our public translation, “ *and—the ex-*  
 “ *cellent ;*” or, according to the paraphrase

of

of the *Bishops and Geneva Bible*, “*And—* “*such as excel in virtue;*” as if it were in apposition to לקדושים, *likdoshim*, “*to the* “*saints,*” mentioned before; in which case it should have been written in the plural form, וואדירים, *Ve-Adirim*: whereas it is plainly in apposition to הפצי *Hhephetsi* after, correctly rendered by *Montanus*, “*voluntas* “*mea;*” and by the translations, “*my de-* “*light,*” and should therefore be rendered (according to the customary parallelism of *Hebrew* poetry) “*my glory.*”—A rendering confirmed by *De Rossi’s* invaluable collations, thus:

“*Agiogr. Neapol. וואדירי, aptissimo sensu,* “*magnificentia vel gloria mea; omnisque ob-* “*lectatio mea, in ipsis.*”

4. With “*his chosen saints,*” THE MESSIAH beautifully contrasts *the apostates*, who forsake GOD and HIS CHRIST; whose punishment he predicts, and whose unhallowed libations or sacrifices he disdains to offer up to heaven as their *High Priest*; or to include their names in his intercessions before the throne of grace for his true votaries. And thus OUR LORD, John xvii. 9,  
“ I pray



“ I pray for *them*, I pray not for the *world* ;  
 “ but for those whom Thou hast given to  
 “ me ; because they are thine : and all mine  
 “ are thine, and thine, mine ; and *I will be*  
 “ *glorified* in them.”—Thus establishing and  
 explaining, I trust, the foregoing emendation  
 of ארר or ארר, “ *my glory.*”

5 and 6. Here THE MESSIAH is supposed to anticipate, in prospect, the glorious extension of his kingdom, or spiritual sovereignty, throughout the earth, on his second coming, in triumph, at *the resurrection of the just* ; as distinguished from the *general resurrection*, at the end of the world.

7. This verse is expressive of the MESSIAH’S thankfulness for the divine communication, which he received from the FATHER OF LIGHTS and FOUNTAIN OF ALL WISDOM : and accordingly, from his childhood, JESUS increased in *wisdom* and stature, and in favour with GOD and man ; so that all  
 “ were astonished at his *understanding* and  
 “ answers ;” and in his manhood, “ uttered  
 “ THE ORACLES OF THE DEITY ;” for at his solemn baptismal inauguration, “ GOD  
 “ gave him THE [HOLY] SPIRIT immeasurably”  
 “ surably”



“surably”—that “in him might dwell all  
 “THE FULLNESS OF THE GODHEAD cor-  
 “poreally, or substantially.” Luke ii. 47—  
 52, John iii. 34, Col. ii. 9.—According to  
 the apposite and elegant imagery of Holy  
 Writ, *the reins* denote *the affections*, inciting  
 him to love GOD, “with all his heart, with  
 “all his soul, and with all his strength.”—  
 “*Per renes erudientes, intellige stimulum*  
 “*secretum ad bona quæque incitantem.*”—  
 “*Renes hic significant intimum amoris af-*  
 “*fectum qui eum ad laudationem DEI inci-*  
 “*tabat.*” *Poole Synops.* And the meaning  
 of this figurative passage is well expressed  
 by *Dathius* :

“*Gratias ago JOVÆ, qui suas mihi dedit*  
 “*promissiones : noctu adedò intimo ejus afficior*  
 “*desiderio.*”

8. Here THE MESSIAH represents the  
 genuine effect of the divine communications,  
 in his unerring obedience ; and accordingly  
 JESUS declares, John viii. 29, “THE FA-  
 “THER who sent me, is with me ; He sent  
 “me not alone, because *I always do those*  
 “*things that please him.*”—“*Which of you*”  
 —said He, with all the dignity of conscious

D

worth

worth—"convicteth ME of sin?" John viii. 29—46.

9. Instead of the Hebrew כבוד, "my glory," the *Septuagint* version substitutes, ἡ γλωσσα μου, "my tongue:" a sense in which the Hebrew term is plainly understood elsewhere, Ps. xxix. 12, and lvii. 8.—Either because the *tongue* is the instrument of *glorifying* GOD, James iii. 9, or else, because language is the chief glory, the proud prerogative of the human race; whence they are styled by the heathen poets *Hesiod* and *Homer*,—μεροπες ανθρωποι, "men endued with articulate speech."—And as the *Septuagint* rendering is sanctioned by the *New Testament* also, (Acts ii. 26,) I have not hesitated to adopt it, with the *Geneva Bible*.

10. Instead of the present *Masoretic* reading, תְּסִיחַ, "thy saints," the singular, תְּסִיחַ, "thy saint," is supported, 1. by the *Septuagint* version, and by Acts ii. 27, and xiii. 35; all rendering it, τον ὁσιον σου.—2. By the *Chaldee* paraphrase, the *Vulgate*, the *Syriac*, the *Ethiopic*, and the *Arabic*.—3. By many printed editions, with *Vander-Hoghts*, representing the latter *jod* (or mark of the plural number)



number) as redundant: and by the *Keri*, or various readings of others, exhibiting the singular,  $\aleph\aleph\aleph$ , in the margin. — And, 4. by no less than 180 MSS. of *Kennicott's* collation; and 100 MSS. of *De Rossi's* additional collation, most of them *Spanish*, and of the first authority: and, to crown all, by 5. the present *Masoretic* pointing,  $\aleph\aleph\aleph$ —exhibiting the proper punctuation of the singular number, instead of the plural; which ought to be pointed,  $\aleph\aleph\aleph$ , as in 1 Chron. vi. 41. And this last argument infallibly convicts the *Masorite* editors themselves of a palpable forgery, and ill-disguised interpolation of the latter *jod*, in order to evade the irresistible force of this *prophetic* attestation of the singular number, to the signal resurrection of the only true “SAINT,” JESUS CHRIST, “without seeing” or experiencing “corruption,” or putrefaction: according to the joint argument of the two apostles *Peter* and *Paul*: that the text was applicable to CHRIST alone, and not to *David*, “who died, and was buried, and saw “corruption.”—N. B. The notorious adulteration, therefore, of this prophecy by the



*Jews*, strongly supports my former argument, to prove the adulteration of *Balaam's* famous prophecy respecting THE MESSIAH, Numb. xxiv. 7. The singular קדוֹשׁ, "THY SAINT," pre-eminently, is also applied to THE MESSIAH, Ps. lxxxvi. 1. The Hebrew שאול, *Sheol*, rendered by the *Septuagint* and the *New Testament* Ἅδης, signifies *the residence of departed souls*, as distinguished from the *sepulchre* or *grave*, the receptacle of their *bodies*. It contained the mansions of the good, as well as of the wicked spirits of men, between their death and resurrection; though separated from each other by an *impassable gulf*. See the parable of the *rich man* and *Lazarus*, Luke xvi. 20, and our SAVIOUR'S promise to the penitent thief on the cross: "*To-day shalt thou be with me in paradise,*" Luke xxxiii. 43, where the souls of *Abraham* and the faithful remain, for a season, until their resurrection in glorified bodies.

11. The finest comment, perhaps, on this verse, is furnished by the apostle *Peter*, Acts ii. 32, 33.—"*This JESUS, GOD raised up,*  
*whereof we all are witnesses. Therefore,*  
*having*

“ *having been exalted at the right [hand] of  
 “ GOD [in the highest heavens],*” &c. See  
 Heb. i. 3. And to prove that this transcendent  
 exaltation could not possibly be understood  
 of *David*, he adds; “ *for David did  
 “ not ascend into the heavens,*” &c.

And as an inference from the whole of  
 this argument, I will conclude with the words  
 of the apostle: “ *Therefore, let all the house  
 “ of Israel know assuredly, that GOD made  
 “ this same JESUS, whom ye crucified, both  
 “ LORD and CHRIST.*”

## DISSERTATION III.

ON THE INTRODUCTION OF THE EPISTLE  
TO THE HEBREWS.

I NOW proceed to examine the *Introduction* of THE EPISTLE TO THE HEBREWS, in which is cited that notable attestation to the divinity of CHRIST: “*Thy Throne, O GOD,*” &c. Ps. xlv. 6, which properly terminates (according to *Bowyer’s* judicious division, in his edition of the Greek Testament) chap. ii. 4.

The ablest critics, ancient and modern, *Clemens Alexandrinus, Eusebius, Origen, &c. Michaelis, Wetstein, Lardner, &c.* support the decision of our Church, that this epistle (which has won the admiration of the profoundest scholars and soundest divines, and even extorted the commendation of the most learned *Jewish* Rabbins) was the composition of St. PAUL;—addressed, in the first instance, to the native Jewish converts in *Jerusalem* and *Palestine*, who are called HE-  
BREWS,



BREWS, Acts vi. 1, to keep them stedfast in the faith of CHRIST. Compare Heb. ii. 1—4, and iii. 1, and vi. 1—9, and x. 23—27, and xiii. 17—24,—written from *Rome*, or some part of *Italy*, about, or shortly after the close of his two years' confinement, ending A. D. 63. Compare Acts xxviii. 30, and Heb. xiii. 23, 24, with 2 Tim. iv. 9, 2 Cor. i. 1, Coloss. i. 1, Philem. i.—and, like all his other epistles, in *Greek*, the universal language of that age. And it is strange, how such respectable scholars as *Grotius* and *Michaelis*, with several in their train, *Hallet*, *Wakefield*, *Newcome*, *Paley*, &c. could adopt a notion of some of the earlier Fathers, *Clemens Alexandrinus*, *Origen*, &c. that because the epistle was addressed to *the Hebrews*, it must have been originally written in Hebrew; and was afterwards translated by *Luke*, the Evangelist, *Clemens Romanus*, or some other, into Greek! A fancy so unfounded, and so disgraceful to this mighty master of *Grecian* as well as *Jewish* literature, under whose auspices his assistant *Luke*, the faithful companion of his latter travels, and of his residence at *Rome*, 2 Tim. iv. 11,

might much rather be supposed to have derived his own proficiency in the Greek language. See *Owen, Whitby, Wetstein, and Lardner*, who have ably vindicated the *originality* of the present *Greek* epistle. And, indeed, the remarkable coincidence in expression and phraseology, as well as in sentiment and doctrine, between this and the latest and noblest of *Paul's* epistles, furnishes internal evidence the most decisive and satisfactory thereof; such as "THE GOD OF PEACE," Heb. xiii. found also, Rom. xv. 33, and xvi. 20; 2 Cor. xiii. 11, Phil. iv. 9, 1 Thess. v. 23. JESUS, "THE MEDIATOR," Heb. viii. 6, and ix. 15, and xii. 24; found also, Galat. iii. 19, 20, 1 Tim. ii. 5, and no where else in the NEW TESTAMENT.

Why this epistle is *anonymous* in respect of its author; why PAUL did not style himself "*an Apostle*," as in his other epistles addressed to the *Gentile* converts (though he evidently did not wish to conceal himself, from his styling *Timothy* ὁ ἀδελφός, "*the brother*," as in his acknowledged epistles, and also from his concluding with the usual salutation,

tation, “ *Grace be with you all, Amen,*” as elsewhere, 2 Thess. iii. 17, 18), is best explained, perhaps, by *Clemens Alexandrinus*. —“ Because OUR LORD was pre-eminently “ THE APOSTLE OF THE HEBREWS, sent “ by THE ALMIGHTY to them, in the first “ instance; therefore PAUL declined, *through* “ *modesty* or humility, to assume the title.” —See *Lardner*, vol. ii. p. 211, and vi. p. 411, last edit.—And this perfectly accords with that apostle’s doctrine, styling JESUS CHRIST “ *Minister of the Circumcision,*” Rom. xv. 8. And in this very epistle, “ *The Apostle and* “ *High Priest of our profession,*” Heb. iii. 1, according to the tenor of the Old Testament, in which He was styled SHILOH, or “ *the Apostle,*” Gen. xlix. 10, alluded to, Exod. iv. 13, Isa. viii. 6, and xlviii. 16, John ix. 7; and “ FAITHFUL HIGH PRIEST,” 1 Sam. ii. 35, whose functions are so finely explained, Ps. cx. 4, Zech. vi. 13; and still more minutely and circumstantially in this epistle also, Heb. v. 10, 11; and in chapters vii. and viii. throughout, stating the infinite superiority of the *Evangelical* above all *former* dispensations, in the transcendant exaltation



ation of “ *the author and finisher of our faith,*” JESUS CHRIST, not only above Moses, Heb. iii. 3—6, but even above the *angels* themselves, as shewn in the *Introduction*.

I shall first propose an emendation of our public translation of the Introduction, and then endeavour to illustrate and support it.

INTRODUCTION OF THE EPISTLE TO  
THE HEBREWS.

CHAP. I. 1. GOD, having in divers degrees and sundry ways [of Revelation] spoken, of old, unto the patriarchs in the *Prophets*, did, in these last days, speak  
2. unto Us, in A SON; whom He appointed Heir of all, through whom also He made the worlds:  
3. Who, (being an effulgence of His glory, and an impress of His subsistence, and upholding the universe by the oracle of His power), when he had, through himself, made purification of our sins, sat down at  
the

- the right hand of the Majesty
4. on high: becoming so much better than the *angels*, inasmuch as He hath inherited a more excellent name than they.
  5. For, unto which of the *angels* said [HE] at any time; “*Thou art my Son, this day have I begotten Thee,*” (Ps. ii. 7,) and again, “*I will be to Him a Father; and He shall be to me a Son.*” 2 Sam. vii. 14.
  6. Moreover, when [He] again introduceth “*the First-born*” (Ps. lxxxix. 27, Rev. i. 5, Rom. viii. 29,) into the world, He saith: “*And let all the angels of God worship Him.*” Psal. xcvi. 7.
  7. And concerning *the angels*, saith [Scripture]; “*Whom maketh his angels, winds; and his ministers a flame of fire.*”
  8. (Ps. civ. 4.) But concerning “*THE SON*”: “*Thy throne, O God, is for ever and ever;*  
“*a*

- “ a sceptre of equity is the  
 9. “ sceptre of thy kingdom : Thou  
 “ hast loved righteousness and  
 “ hated iniquity ; therefore  
 “ God, thy God, anointed Thee  
 “ with oil of gladness above thy  
 “ fellows.” (Ps. xlv. 6, 7.)
10. Also ; “ Thou, Lord, at first,  
 “ didst found the earth, and  
 “ the heavens are works of thy  
 11. “ hands : “ They shall perish,  
 12. “ but Thou endurest ; and as a  
 “ garment shall they all wax  
 “ old, and as a mantle shalt  
 “ Thou fold them up, and they  
 “ shall be changed ; but Thou art  
 “ the same, and thy years shall  
 “ not fail.” (Ps. cii. 25—27.)
13. But concerning which of the  
 angels, said [HE] at any time :  
 “ Sit Thou on my right hand  
 “ until I make thine enemies  
 “ a footstool for thy feet.”  
 (Ps. cx. 1.)
14. Are they not all officiating  
 spirits, sent forth unto minis-  
 tration,



tration, for the sake of them who are to inherit salvation?

CHAP. II. 1. For this cause, we ought the more earnestly to attend unto [the doctrines] which we have heard; lest at any time we swerve:

2. For, since the oracle spoken through *angels* became firm, and every transgression and disobedience received condign
3. retribution; how shall *we* escape if we neglect so great salvation?

Which, having at first begun to be spoken through THE LORD, was confirmed unto us by the hearers: GOD giving further witness thereto by signs and wonders, and by various powers and distributions of the HOLY SPIRIT, according to his own will.

REMARKS.

## REMARKS.

I. 1. In the magnificent opening of this epistle, the last, the noblest, and most highly finished of all his compositions, the apostle represents Ὁ ΘΕΟΣ, "THE GOD SUPREME," as the Original Author and Giver of all Revelation; conformably to the whole tenor of *Holy Writ*, and of *Jewish philosophy*. Hence He is styled "THE FATHER OF LIGHTS," James i. 17, who "spake through the mouth of his holy prophets, from the beginning of the world," Luke i. 7. For "No Prophecy is of private suggestion: since Prophecy was not uttered at any time by human volition; but the Holy men of God spake, impelled by THE HOLY SPIRIT," 2 Pet. i. 21.

And *Philo the Jew* declares:

Προφητης γαρ ιδιον μεν εδεν αποφθεγγεται, αλλοτρια δε παντα, υπηχεντος ετερου. Φαυλω δ' ε θεμις ερμενει γενεσθαι Θεου ωσε κυριως, μοχθηρος εδεις ενθυσια, μονω δε σοφω ταυτ' εφαρμοττει, επει και μονος οργανον

γαινον Θεεσ εσιν ηχεν, κρηομενον και πλητ-  
τομενον αορατως υπ' Αυτεσ.

*Quis Rerum Divin. Hæres. p. 404.*

“ For a prophet *uttereth nothing of*  
“ *his own*, but things altogether fo-  
“ reign, by the suggestion of another  
“ Being. It is not fit for a bad man  
“ to become an interpreter of GOD :  
“ so that, absolutely, no vile person is  
“ inspired ; since this privilege is  
“ adapted to the wise alone, who is  
“ only an *organ of GOD*, sounding,  
“ beat and struck by HIM invisibly.”

Hence, with the *Bishops' Bible* (1577),  
I have rendered εν τοις προφηταις, “ *in*  
“ *the prophets*,” rather than “ *by* ;” —  
which is a more appropriate rendering  
of υπο ; as in the phrase, το ρηθεν ΥΠΟ  
Τε Κυριε ΔΙΑ Τε προφητε, “ spoken *by*  
“ THE LORD, *through* the prophet.”  
Matt. i. 22.

GOD indeed “ spake *in* or *through*  
“ his holy prophets, of old,” πολυμερως,  
“ in *divers degrees*” of clearness and  
compass ; and πολυτροπως, “ *in sundry*  
“ *ways*,” or modes of communication,  
through-



throughout the *patriarchal* and *Jewish* dispensations, from *Enoch*, the first of the prophets on record, to *Malachi*, the last of the *Jewish* canon; until that clearest and fullest "*Revelation*" of JESUS CHRIST which GOD gave "*Him*," Rev. i. 1, during "*the last*" or *evangelical* dispensation; which "*sealed up*" or closed "*vision and prophecy.*" Dan. ix. 24. Altogether composing that various and complicated scheme of Revelation, which the apostle elsewhere styles, ἡ πολυποικίλος σοφία τοῦ Θεοῦ, "*the manifold wisdom of God*," Ephes. iii. 10, thus elegantly combining in the epithet πολυποικίλος the import of the preceding πολυμερῶς and πολυτροπῶς.

2. To mark the superiority of the great "*Author and Finisher of our Faith*," Heb. xii. 2, above all foregoing prophets, the apostle represents him: 1. *Not as a servant, but above a servant, A SON beloved*; and by a noble climax, rises to his high prerogatives; 2. *not only after*, but 3. *before* his  
incarna-

incarnation ; — Whom “ HE AP-  
 “ POINTED HEIR OF ALL,” as fore-  
 told of Him in Holy Writ: “ *Arise,*  
 “ *O God, and judge the earth; for*  
 “ *Thou shalt inherit all the nations,*”  
 Ps. lxxxii. 8. And our Lord himself  
 declares: “ *The Father judgeth no one,*  
 “ *Himself; but hath given the whole*  
 “ *judgment unto the Son; to the end*  
 “ *that all should honour the Son, ac-*  
 “ *ording as they honour the Father:*  
 “ *He that honoureth not the Son, ho-*  
 “ *noureth not the Father who sent*  
 “ *Him,*” John v. 22. This was before  
 his resurrection ; and he repeats again  
 after his resurrection, “ *All authority*  
 “ *was given to Me in heaven and upon*  
 “ *earth,*” Matt. xxviii. 18.

“ *Through whom also he made the*  
 “ *worlds.*” — “ *The worlds*” (τῶν αἰώνων)  
 here denote “ *the heavens and the*  
 “ *earth,*” Gen. i. 1, as in the parallel  
 passage; “ *By Faith, we understand*  
 “ *that the worlds (τῶν αἰώνων) were*  
 “ *framed by the oracle of God: to in-*  
 “ *timate, that the visible [creation]*

E

“ WAS

“ was not made of [material] *phæno-  
 “ mena,*” — i. e. was not fortuitously  
 composed of eternally pre-existing  
*atoms,* or solid particles of matter, ac-  
 cording to the Atheistical, *Epicurean*  
 philosophy of latter ages, Heb. xi. 3.  
 See *Pyle,* and *Rosenmuller.*—This is  
 supported by 2 Mac. vii. 28. Αξιω σε,  
 τεκνον, αναβλεψαντα εις τον υρανον και την  
 γην, και τα εν αυτοις ιδοντα, γνωναι, οτι εξ  
 ουτων εποιησεν αυτα ο θεος, και το των  
 ανθρωπων γενος ετω γεγενηται. “ *I en-  
 “ treat thee, my Son, when thou lookest  
 “ upon the heaven and the earth, to  
 “ know, that GOD made them out of  
 “ non-existing [materials]; and so  
 “ was the human race made likewise.*”  
 And accordingly *Philo,* speaking of  
 the framing of the visible heaven and  
 earth, observes: τω γαρ περιφανεσατω  
 και τη λαυγεσατω εαυτε Λογω, ρηματι, ο  
 θεος αμφοτερα ποιει. “ *For, by his most  
 “ illustrious and most glorious LOGOS,  
 “ THE ORACLE, God made them  
 “ both.*”—*Legis Allegor.* lib. i. p. 33.  
 In this remarkable passage, the *Jewish*  
 philosopher



philosopher has combined together the synonymous phrases of ὁ λογος τε Θεος, 2 Pet. iii. 5, John i. 1, 2, and ρημα Θεου, Heb. xi. 3, Luke iii. 2, whom *Philo* personifies, like these apostles, throughout his works. In the Rabbinical writings, God is also styled, בורא עולמים, “*Creator of the worlds;*” —meaning thereby, עולם הזה, “*This world,*” or עולם השפל, “*the lower world;*” i. e. *the earth;* and עולם העליון, “*the upper world;* i. e. *the heavens.* And the terms αιων and αιωνες are frequently rendered by עולם and its plural in the *Septuagint* version. (See *Trommius Concord.*) These observations will, I trust, sufficiently establish the orthodox translation, and refute the *Socinian* and *Unitarian* renderings in this place, τες αιωνας,—“*the ages,*” or dispensations.

3. In the parenthetical clause of this verse, the apostle proceeds more fully to unfold the *divine* character of JESUS CHRIST; styling him, 1. απαυγασμια της δοξης, και χαρακτηρ της υποσασσεως

αυτῶν.—“ *An effulgence (or ray) of His  
 “ (the Father’s) glory, and an impress  
 “ of His subsistence.*”—And this mag-  
 nificent imagery is familiar to the sa-  
 cred penman, and also to the early  
*Jewish* writers:—“ *We beheld His  
 “ (Christ’s) glory, a glory suitable to  
 “ the only genuine son, [proceeding]  
 “ from the Father.*” John i. 14. “ *Hav-  
 “ ing been made eye-witnesses of his  
 “ majesty,*” 2 Pet. i. 16,—i. e. at his  
 transfiguration, Matt. xvii. 2; and he  
 appeared after his ascension to *Paul*,  
 Acts ix. 3—5, and to *John*, Rev. i.  
 12—17.—The writer of the *Wisdom  
 of Solomon*, also, in terms nearly si-  
 milar to the present, describes WIS-  
 DOM personified, vii. 25. Απορροια της  
 τῆς Παντοκρατορος δοξης ειλικρινης—Απαυ-  
 γασμα φωτος αιδιου. “ *A pure emanation  
 “ of the Almighty’s glory*”—“ *an ef-  
 “ fulgence of eternal light.*”—And the  
 following sublime passage of *Philo* is  
 worthy of the *evangelical* writers:—  
 Πρωτον μεν ὁ Θεος φως—και ε μονον φως,  
 αλλα και παντας ετερους φωτος αρχετυπον—

το μὲν γὰρ παραδειγμα ὁ πληρεστατος ἦν αὐτῶν λόγος φῶς, αὐτὸς δὲ ἔδει τῶν γεγρονότων ὁμοίος. *De Somniis*, p. 448.

“ *Primarily, God is light—and not only light, but also the archetype of every other light—For his resemblance is that fullest light, the oracle: But He himself is like nothing that has been made.*” And perhaps the apostle might have borrowed his idea of a *character* or *impress*, and the term itself, from the following beautiful passage of *Philo*, happily preserved by *Eusebius*, *Præpar. Evangel.* lib. vii. § 18.

Ἀλλ’ οἱ μὲν ἄλλοι, τῆς αἰθερίας φύσεως τὴν ἡμετέραν ἴδαν μοῖραν εἰπόντες εἶναι, συγγενεῖαν τῶ ἀνθρώπῳ πρὸς αἰθερα συνήψαν· ὁ δὲ μέγας Μωσῆς ἔδει τῶν γεγρονότων τῆς λογικῆς ψυχῆς τὸ εἶδος ὡμοίωσεν, ἀλλ’ εἶπεν αὐτὴν τῶ θεῶν καὶ ἀοράτῳ Πνεύματος ἐκεῖνος δοκιμὸν εἶναι νομισμα, σημειώθεν καὶ τυπωθέν ΣΦΡΑΓΙΔΙ ΘΕΟΥ· ἮΣ Ὁ ΧΑΡΑΚΤΗΡ ΕΣΤΙΝ Ὁ Αἰδιος Λόγος.

“ Other [philosophers] indeed, when they say, that our mind is a particle



“ of the ætherial nature, assumed an  
 “ affinity between man and æther :  
 “ but the great *Moses* likened the form  
 “ of the human soul to nothing that  
 “ has been made, but said, that it was  
 “ an *approved coin of that divine and*  
 “ *invisible spirit, stamped and impressed*  
 “ *with God’s seal ; of which the eternal*  
 “ *oracle is the impress.*”

The third and last member of the parenthesis, *φερων τε τα παντα τω ρηματι της δυναμεως Αυτης.* “ *And up-  
 “ holding the universe by the oracle of  
 “ His power,*” affords the liveliest representation of the stability of the Son’s delegated sovereignty, according to *Ps. lxxv. 3,* “ *The earth is weak  
 “ and all its inhabitants ; I bear up the  
 “ pillars thereof.*”—And *Philo* applies the same imagery to the same personage : *De plantat. Noe.* *Λογος δε αιδιος Θεος τος αιωνις το οχυρωτατον και βεβαιωτατον των όλων ερεισμα εσι.*

“ *The eternal oracle of the everlast-  
 “ ing God is the surest and firmest  
 “ bulwark of the universe.*”

How

How different was *Moses* (the oracle of the *Judaizing* Christians, whose institutions they prized above the Gospel, Acts xv. 1—29), who thus lamented his inability to sustain the load of government: “ And *Moses* said “ unto THE LORD, wherefore hast Thou “ afflicted thy servant!—*I am not able “ to bear all this people alone, for it is “ too heavy for me.*” Numb. xi. 12—14. But “ in CHRIST all things consist.” Coloss. i. 17.

5. To mark the superiority of JESUS CHRIST above *the angels*, in person and offices, the apostle adduces several citations from the *prophetic* psalms, declaratory thereof: 1. From the *second* Psalm; in which the inspired *David* records the triumph of CHRIST on his resurrection over all his foes, “ *when he was ordained SON OF GOD “ in power, according to the spirit of “ holiness, on his resurrection from the “ dead,*” Rom. i. 4, when, to reward his unparalleled humiliation in “ *ex- “ hausting himself of his divine form*

“ (or the glory which He had with  
 “ THE FATHER, before the founda-  
 “ tion of the world), *and assuming a*  
 “ *servile form, and being born in the*  
 “ *likeness of men; and his consummate*  
 “ *obedience unto death, even death by*  
 “ *crucifixion; therefore GOD also*  
 “ *transcendantly exalted him (ὑπερυ-*  
 “ *ψωσε), and bestowed on Him the*  
 “ *name above every name; that at the*  
 “ *name of JESUS every knee should*  
 “ *bow, of celestial, terrestrial, and in-*  
 “ *fernal beings, and every tongue pro-*  
 “ *fess, that JESUS CHRIST is LORD,*  
 “ *to GOD THE FATHER’S glory.”—*  
 That “ *new name*” or authority, *which*  
*no one knoweth* the extent and compass  
 of *but himself*—“ *written,*” or recorded  
 in heaven, “ KING OF KINGS AND  
 “ LORD OF LORDS,” conferred on  
 him by “ THE LORD GOD OMNI-  
 “ POTENT”—THE KING OF THE  
 REIGNING [KINGS] AND LORD OF  
 THE RULING [LORDS]—“ THE GOD  
 “ AND FATHER OF OUR LORD JE-  
 “ SUS CHRIST”—THE ONE GOD  
 AND



AND FATHER OF ALL; WHO IS ABOVE ALL AND IN US ALL. Compare in the original, Phil. ii. 6—11, Rev. xix. 16, and 1 Tim. vi. 15, and Ephes. i. 20—23, Col. i. 13—18. Hence GOD is “to CHRIST A FATHER,” 2 Sam. vii. 14, in a “peculiar” and more excellent sense (*ιδιον πατερα*), as explained John v. 18, and “viii. 54, and x. 33—36, and xx. 17. And “CHRIST *his only genuine*” SON—(*ο μονογενης*) as *Isaac* was styled, in opposition to his spurious brother, *Ishmael*, Heb. xi. 17, as appears Gen. xxi. 10, Galat. iv. 30; so well explained in *Aristides* the sophist’s oration, in praise of *Minerva*, the heathen goddess of Wisdom (who flourished A. D. 176, in the reign of the Emperor *Aurelius*), in the following passage, which strongly resembles *Solomon’s* description of primæval *wisdom* personified, Prov. viii. 22—31, and the tenor of this *Introduction*, and of *the Introduction of John’s Gospel*;

Τε πάντων δημιουργοῦ καὶ βασιλεὺς παῖς  
 ἐστὶ μόνη δὴ μόνε· ἔ γὰρ εἶχεν ἐξ ὅτε ὁμοτιμῆ  
 ποιησέειν αὐτὴν· ἀλλ' ἀναχωρησας αὐτὸς εἰς  
 αὐτὸν, αὐτὸς ἐξ αὐτῆ γεννα τε καὶ τικτεῖ  
 τὴν θεοῦ· ὡς ἐστὶ ΜΟΝΗ ΒΕΒΑΙΩΣ ΓΝΗ-  
 ΣΙΑ ΤΟΥ ΠΑΤΡΟΣ ἐξ ἰσῆ καὶ ὁμολο-  
 γητος ἑαυτῷ τε γενεῆς γενομένη—Πινδαρος  
 δ' αὖ φησι, ΔΕΞΙΑΝ ΚΑΤΑ ΧΕΙΡΑ ΤΟ  
 ΠΑΤΡΟΣ ΑΥΤῆΝ καθέζομενην, τὰς ἐν-  
 ταλας τοῖς θεοῖς ἀποδέχεσθαι· ΑΓΓΕΛΟΥ  
 ΜΕΝ ΓΑΡ ΕΣΤΙ ΜΕΙΖΩΝ ἢ δε, τῶν  
 ἀγγέλων ἀλλοῖς ἀλλὰ ἐπιτάττει, πρώτη  
 παρὰ τε πατρός παραλαμβάνουσα, ἀνθ'  
 ἕξηγητοῦ τινος τοῖς θεοῖς καὶ εἰσα-  
 γωγῆς, ὅταν καὶ τετε δεη.

“ WISDOM is the only daughter of  
 “ the only Maker and King of all :  
 “ For He had none other of equal  
 “ rank with Himself on whom He  
 “ could produce her ; and therefore  
 “ retiring into Himself, He begat and  
 “ brought forth the goddess from  
 “ Himself ; so that she is *the only*  
 “ *firmly legitimate offspring of the*  
 “ *Father*, born of a birth equal and  
 “ of the same nature with Himself : ” —

“ Concerning



“ Concerning her, *Pindar* also saith,  
 “ *sitting at the right hand of the Fa-*  
 “ *ther*, she receiveth his commands to  
 “ the gods: For *she is greater than*  
 “ *an angel*; and delivereth to divers  
 “ of the angels divers orders, first re-  
 “ ceiving them herself from the Fa-  
 “ ther; acting as an *interpreter* and  
 “ introducer, to the gods, whenever  
 “ it be needful.” *Cudworth, Intellect.*  
*Syst.* p. 487.

Surely when “ we are encompassed  
 “ with such a cloud of witnesses” to  
 the divinity of JESUS CHRIST, “ who  
 “ (*being GOD over all*) *is blessed for*  
 “ *evermore*,” Rom. ix. 5; no sober-  
 minded “ Churchman,” seeking for  
 “ *increase of faith*,” by “ searching  
 “ the *original Scriptures*” diligently—  
 can question, any longer, the propriety  
 of our authorized translation of Psal.  
 xlv. 6. “ *Thy throne, O GOD, endureth*  
 “ *for ever*,” &c. as applied immedi-  
 ately to JESUS CHRIST; and demon-  
 “ strated, indeed, by the very next  
 verse, 7: “ *Therefore GOD, THY GOD,*  
 8 “ *anointed*



“*anointed thee,*” &c. meaning “THE  
 “GOD AND FATHER OF OUR LORD  
 “JESUS CHRIST.”—ὁ Θεός, in the 6th  
 verse is an *Attic* vocative case, most  
 frequently used in the *Septuagint* ver-  
 sion; see *Trommius*;—thus, *Mark* xv.  
 34, adopts the *Septuagint* rendering of  
 our Lord’s exclamation on the cross,  
 Ὁ ΘΕΟΣ ΜΟΥ, Ὁ ΘΕΟΣ ΜΟΥ, εἰς τί  
 με εγκατελιπες; which *Matt.* xxvii. 46,  
 more correctly renders, ΘΕΕ ΜΟΥ,  
 ΘΕΕ ΜΟΥ, ἵνα τί με εγκατελιπες; “*My*  
 “*God, My God, why hast Thou for-*  
 “*saken me?*”—And as ὁ Θεός is not  
 used as a nominative case, where the  
 verb λεγεις is expressed, throughout the  
 whole Introduction, it is contrary to  
 analogy, that it should be so used on  
 this occasion, where λεγεις is mistakenly  
 supposed to be understood.

## DISSERTATION IV.

ON THE ORIGINAL PROPHECY OF CHRIST  
THE SON OF DAVID, 2 SAM. vii. 1—15.

OF the several prophecies of the OLD TESTAMENT, cited as peculiarly characteristic of the MESSIAH or CHRIST, and *exclusively* applied to JESUS in the INTRODUCTION OF THE EPISTLE TO THE HEBREWS, the earliest in order of time, and the most important, as furnishing the groundwork of the rest, is that celebrated prophecy of the MESSIAH'S lineal descent from *David*, recorded 2 Sam. vii. 1—15\*, and again, 1 Chron.

\* The two Books of *Samuel*, in the Hebrew Canon, were considered as one: The *Talmudists* (*Bava Bathra*) *Kimchi*, suppose that *Samuel* wrote the 24 first chapters of the first book; and that the rest were supplied by *Gad* and *Nathan*, on the authority of 1 Chron. xxix. 29.—To undermine the evidence of these important books (the first of which contains *Hannah's* first or earliest prophecy of THE MESSIAH, 1 Sam. ii. 10; and the second, this of his descent from *David*), the arch-infidel *Voltaire*, by a  
ludicrous

1 Chron. xvii. 1—14: so understood by the primitive *Jewish* Church, and believed by the *Jews* and neighbouring nations in our Saviour's time;—whence the appellation of “SON OF DAVID” was appropriated to the MESSIAH by the Pharisees, Matt. xxii. 42;—by the multitude, Matt. xii. 22, and xxi. 9;—and by the Canaanitish woman, Matt. xv. 28: and the prophecy itself was expressly applied to JESUS by the archangel *Gabriel*, Luke i. 32, 33; and by the apostle *Peter*, Acts ii. 30—32; and by the Primitive Fathers, *Tertullian*, *Augustin*, &c.

Wishing to evade the force of this most important prophecy, towards establishing the descent of JESUS CHRIST from *David*, “according to the flesh,” (Rom. i. 3), the later *Jews* transfer it to *Solomon* solely; in which

audacious blunder about the *witch of Endor* (exposed in THE INSPECTOR), dates them so low as the time of *Alexander the Great*;—and is followed by his satellite *Paine*, from the ancient term “*Seer*” applied to *Samuel*, instead of the more modern term “*prophet*,” 1 Sam. ix. 9. A passage which might have been inserted, in later times, like that about *Moses*, Deut. xxiv. 10, without invalidating the antiquity of the books themselves.

they



they have been followed by the principal deistical writers, *Collins*, &c. while the generality of *Christian* divines and expositors steer a middle course; maintaining a *double sense* of the prophecy, as primarily applicable to *Solomon*, the immediate son of *David*: and secondarily, to *JESUS CHRIST*, his remote son, or descendant:—an *ambiguous* mode of interpretation, which, (in the present instance, at least,) I apprehend, is equally unsatisfactory to believers and infidels, and ruinous to the rational interpretation of Holy Writ, and, consequently, to the cause of genuine *CHRISTIANITY*.

The supposed reference of this noble prophecy to *Solomon*, in the first instance, rests, 1. On the general resemblance of this prophecy to another, recorded 1 Chron. xxii. 7—13, and again, 1 Chron. xxviii. 2—7, whose appropriation to *Solomon* is unquestionable; and with which *Josephus* plainly blended the former, *Antiq.* 7, 4, 4. p. 290. *Hudson*. And so seems *Solomon* also, 1 Kings viii. 19. 2. On the authorized translation of the 13th verse of the former prophecy, “*If he commit iniquity I will chastize him*”  
“*with*

“with the rod of men, and with the stripes of  
 “the children of men”—which is supported  
 by all the ancient versions, *the Septuagint,*  
*the Syriac, the Vulgate, the Arabic,* and the  
*Chaldee paraphrase* :—And if so, it is justly  
 contended, applies not to CHRIST, “who did  
 “no sin, neither was guile found in his  
 “mouth.” 1 Pet. ii. 22. Whereas it fully  
 corresponds to Solomon, who “did evil in the  
 “sight of the Lord,” 1 Kings xi. 1—6, and  
 “with whom THE LORD was angry” and  
 threatened “to rend the kingdom from him.”  
 —9.

But however specious these arguments,  
 they will be found wanting in solidity, upon  
 a more critical translation, and more careful  
 comparison of the two prophecies ; to which  
 I now proceed :

#### THE FORMER PROPHECY.

2 SAM. vii. 1—15.

And it came to  
 pass when *the king*  
 dwelt in his house,  
 and THE LORD had  
 given him rest from

1 CHRON. xvii. 1-14.

And it came to  
 pass, when *David*  
 dwelt in his house,  
 that *David* said unto  
*Nathan* the prophet:

2 SAM. vii. 1—15.

all his enemies round about; that *the king* said unto *Nathan* the Prophet: *Behold, now, I dwell in a house of cedar, but the Ark of God dwelleth within the curtains: And Nathan* said unto the king; *Go and do all that is in thine heart, for the LORD is with thee.*

And it came to pass the same night, that THE ORACLE OF THE LORD came unto *Nathan*, saying: Go and tell my servant *David*, thus saith THE LORD: *Shalt thou build me a house for my dwelling? For I have not dwelt in a house from the day*

1 CHRON. xvii. 1-14.

*Behold, I dwell in a house of cedar, but the Ark of the Covenant of the Lord, under the curtains: And Nathan* said unto *David*, *Do all that is in thine heart, for the Lord is with thee.*

And it came to pass, the same night, that THE ORACLE OF GOD came unto *Nathan*, saying: Go and tell *David* my servant, thus saith the Lord: *Thou shalt not build me a house to dwell in: For I have not dwelt in a house from the day that I*



2 SAM. vii. 1—15.  
 that I brought up the children of *Israel* out of *Egypt* even to this day; but have sojourned in a tent, and in a tabernacle: wheresoever I sojourned with all the children of *Israel*, spake I a word to any of the *tribes* of *Israel* whom I commanded to feed my people *Israel*, saying: *why do ye not build me a house of cedar?*

Now therefore, thus shalt thou say unto my servant *David*; *Thus saith THE LORD OF HOSTS*: I took thee from the cote, from following the sheep, to become leader over my peo-

1 CHRON. xvii. 1-14.  
 brought up *Israel* unto this day; but have been from tent to tent, and from tabernacle [to tabernacle]: wheresoever I sojourned with all the children of *Israel*, spake I a word to any of the *judges* of *Israel*, whom I commanded to feed my people, saying: *why do ye not build me a house of cedar?*

Now therefore, thus shalt thou say unto my servant *David*; *Thus saith THE LORD OF HOSTS*: I took thee from the cote, from following the sheep, to become leader over my peo-

2 SAM. vii. 1—15.

ple, over Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a great name, like the name of the great, upon the earth:—  
*(also, I will appoint a place for my people Israel, and will plant them, and they shall dwell under their own jurisdiction; and they shall not be disturbed any more, neither shall the sons of iniquity continue to trouble them as at first)*—  
 and I have given thee rest from all thine enemies.

1 CHRON. xvii. 1-14.

ple Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a name, like the name of the great, upon the earth:—  
*(also I will appoint a place for my people Israel, and will plant them, and they shall dwell under their own jurisdiction; and they shall not be disturbed any more, neither shall the sons of iniquity continue to trouble them as at first: even from the day that I appointed judges over my people Israel)*—  
 and I have subdued all their enemies.

2 SAM. vii. 1—15.

Moreover THE LORD declareth unto thee, that THE LORD will make thee a house: when thy days shall be expired, and thou shalt be with thy fathers, I will raise up thy SEED after thee, which shall issue from thy bowels, and I will establish his kingdom; he shall build a house for my name, and I will establish the throne of his kingdom for ever;—I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON: (*whosoever* [shall be concerned] *in injuring Him, even I will chastise them with the rod of men,*

1 CHRON. xvii. 1-14.

Moreover, I declare unto thee that *the Lord will build thee a house*: And it shall come to pass, when thy days shall be expired to go unto thy fathers, that I will raise up thy SEED after thee, which shall be of thy sons, and I will establish his kingdom; He shall build me a house, and I will establish his throne for ever; I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON:—*And my mercy will I not withdraw from HIM, as I withdrew it from him who was before thee:—But I will establish HIM in*



2 SAM. vii. 1—15.  
*and with the stripes  
of the sons of Adam )  
— And my mercy  
shall not depart from  
HIM, as I withdrew  
it from Saul, whom I  
withdrew before thee;  
— But thy house and  
thy kingdom shall be  
established before Me\*  
for ever; thy throne  
shall be confirmed for  
ever.*

1 CHRON. xvii. 1-14.  
*my house and in my  
kingdom for ever;  
and his throne shall  
be confirmed for ever.*

THE LATTER PROPHECY.

1 CHRON. xxii. 7-13.  
And *David* said  
unto *Solomon*: My  
son, I thought in my  
heart to build a house  
for the name of THE  
LORD my God: But

1 CHRON. xxviii. 2-9.  
And king *David*—  
said, Hear me, *my  
brethren*, and *my peo-  
ple*: I thought in my  
heart to build a house  
of rest for the ark of

\* So render the *Septuagint* and *Syriac* versions, supported by some *MSS.* of *Kennicott* and *De Rossi*, which read לפני, instead of the printed לפניך. And the context requires, and the parallel passage justifies, the alteration.

1 CHRON. xxii. 7-13.  
 THE ORACLE OF  
 THE LORD came to  
 me, saying: Thou  
 hast shed blood in  
 abundance, and hast  
 made great wars;  
*Thou shalt not build  
 a house for my name,*  
 because thou hast  
 shed much blood up-  
 on the earth in my  
 sight.

Behold *a son shall  
 be born to thee,* who  
 shall be a man of rest,  
 and I will give him  
 rest from all his ene-  
 mies round about; for  
 his name shall be *So-  
 lomon*; and I will  
 give peace and quiet-  
 ness unto Israel in his  
 days: *He shall build  
 a house for my name;*  
*And he shall be to me  
 a Son, and I will be*

1 CHRON. xxviii. 2-9.  
 the covenant of the  
 Lord, and for the  
 footstool of our God;  
*and had prepared to  
 build*; But GOD said  
 unto me, *Thou shalt  
 not build a house for  
 my name,* because  
 thou art a man of  
 war, and hast shed  
 blood:

And the LORD GOD  
 of Israel chose me  
 out of all my father's  
 house to be king over  
*Israel* for ever; (for  
 He hath chosen *Ju-  
 dah* to be leader, and  
 among the house of  
 Judah, my father's  
 house, and among my  
 father's sons he pre-  
 ferred me to make  
 me reign over all  
*Israel*;) for He said  
 unto me, *Solomon, thy*

1 CHRON. xxii. 7-13.  
*to him a Father: And*  
 I will confirm the  
 throne of his king-  
 dom over Israel for  
 ever.

Now, my son, THE  
 LORD shall be with  
 thee, and thou shalt  
 prosper, and thou  
 shalt build the house  
 of the Lord thy God;  
 according as He hath  
 spoken concerning  
 thee: (Only THE  
 LORD give thee wis-  
 dom and understand-  
 ing, and give thee  
 charge concerning *Is-  
 rael*, to keep the law  
 of the Lord thy God:  
 then shalt thou pros-  
 per, if thou take heed  
 to observe the sta-  
 tutes and the judg-  
 ments which THE  
 LORD commanded

1 CHRON. xxviii. 2-9.  
*son, he shall build my*  
*house and my courts,*  
 because I have chosen  
 him to be *to Me a*  
*son, and I will be to*  
*him a Father:* and I  
 will confirm his king-  
 dom for ever, if he  
 be strong to do my  
 commandments and  
 my judgments, as at  
 this day.

And know thou,  
*Solomon*, my son, the  
 God of thy Father,  
 and serve Him with  
 a perfect heart, and  
 with a willing mind;  
 for THE LORD search-  
 eth all hearts, and  
 understandeth all the  
 imaginations of the  
 thoughts: *if thou*  
*serve Him he will be*  
*found by thee; but if*  
*thou forsake Him,*



1 CHRON. xxii. 7-13. 1 CHRON. xxviii. 2-9.  
 Moses concerning Is- He will cast thee off  
 rael.) Be strong and for ever.  
 of good courage, fear  
 not, nor be dismayed.

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REMARKS.

If we carefully compare these two prophecies and their respective accompaniments together, we shall find that they differ from each other in several material particulars: viz. the *persons* to whom they were immediately addressed; the *times* and *circumstances* in which they were delivered; and *the subjects* of each; For, 1. The former prophecy was delivered by “THE ORACLE OF THE LORD” or “THE ORACLE OF GOD” to *Nathan* the prophet, in order to be communicated to *David*; whereas the latter, was delivered by “THE ORACLE OF THE LORD” or “GOD” immediately to *David* himself; and so *Solomon* states, alluding thereto: “AS THE “LORD spake unto *David* my Father,” 1 Kings v. 5, and again, viii. 18.—But not to insist on this, which may perhaps be a difference more in appearance than in reality, because *Nathan* might have communicated  
 the

the latter, also: 2. The prophecies were plainly delivered at different *times* and on different *occasions*; the former, probably about the fourteenth year of *David's* reign, “*When the Lord had given him rest from all his enemies round about:*” the latter, about six years after, or the twentieth year of his reign, shortly before the birth of his son and successor, *Solomon*:—For, *David* was not elected king by all the tribes of *Israel*, until he had reigned seven years and six months over the tribe of *Judah*; after which, He besieged and took the strong fort of *Jebus* on the hill of *Sion*; He built the city of *David*, around it; He prospered and grew great, and built himself a house of cedar, or a sumptuous palace; he fought two pitched battles with the *Philistines*, and discomfited them; He removed the ark of God from *Gibeah* to *Obed-edom's* house; and after three months stay there, to the tabernacle which he had built for it in the city of *David*:—All these subsequent events could scarcely be comprised in less than six or seven years more; so that we seem to be warranted in assigning the former prophecy, in consequence

quence of *David's* intimation to *Nathan* of building a temple to THE LORD, (in which he was unwittingly encouraged by *Nathan*,) to the fourteenth year of *David's* reign, or thereabout: but the latter prophecy expressly recognizes *Solomon* by name, and was probably given shortly before his birth; accordingly his name was called *Solomon* (peaceable): and THE LORD surnamed him “*Jedidiah* (beloved of the Lord) by the hand “ of *Nathan* the prophet.” 2 Sam. xii. 24—25. But *Solomon*, at his accession, was “ young and tender;” 1 Chron. xxii. 5, and modestly styled himself “ a little child” (in understanding), 1 Kings iii. 7, and yet, his own son and successor, *Rehoboam*, was born the year before his accession: compare 1 Kings xi. 42, and xiv. 21: so that, both circumstances considered, we cannot deviate much from the truth, in dating this prophecy, and the subsequent birth of *Solomon*, about the twentieth year of *David's* reign; who reigned forty years in all; and consequently, *Solomon* was about twenty years old at his accession.

3. That *David* did not understand GOD's  
gentle



gentle refusal, in the former prophecy,—  
 “*Shalt thou build me a house for my dwell-  
 ing?*” or, as the interrogation is explained  
 in the parallel passage, “*Thou shalt not  
 build me a house to dwell in,*” as an abso-  
 lute prohibition, appears from his still medi-  
 tating to build, and preparing materials, until  
 the latter prophecy expressly rejected him  
 as “*a man of war that had shed much blood,*”  
 and preferred his son *Solomon*; to whom,  
 when GOD had marked his choice of the  
 spot on which the temple was to be built, by  
 “*answering him by fire from heaven upon  
 the altar of burnt-offering,*” 1 Chron. xxi.  
 26, and xxii. 1. *David* then communicated  
 the latter prophecy, near the close of his  
 reign; and afterwards solemnly repeated it  
 before all the congregation of *Israel*, shortly  
 before his decease.

4. The former prophecy, in the first pa-  
 renthetical clause, looks far into futurity,  
 and the final destination of the people of  
*Israel*; promising them a flourishing settle-  
 ment, an independent establishment, and  
 permanent rest from all their enemies; such  
 as they had not enjoyed from the infancy  
 of  
 of

of their state—“*even from the day that I appointed judges over my people Israel*”—nor ever have yet enjoyed unto the present day; but which it was foretold by *Moses* and all the *prophets*, should take place “*in the last days,*” during the reign of the **MESSIAH** upon earth; after a long-continued period of desolation. Compare Deut. xxviii. 59. Isa. vi. 11. Dan. viii. 13, 14. Hosea iii. 4, 5, &c. with Deut. xxx. 1—5. Nehem. i. 9. Isa. lxvi. 19—22. Jer. xxiii. 5—8. Ezek. xxxiv. 23—31. and xxxvi. 24—35, &c. &c.

5. To the birth and character of this illustrious descendant, the prophecy next adverts with much solemnity.

“*Moreover, the Lord declareth unto thee, that the Lord will make thee a house: when thy days shall be expired, and thou shalt be with thy fathers, I will raise up THY SEED after thee, which shall issue from thy bowels;*” or, as explained in the parallel passage, “*which shall be of thy sons,*” or remote descendants; as the phrase is applied to *Hezekiah’s* posterity; whose captivity is thus predicted above fourscore years before it happened: “*Moreover, of thy*

“ *thy sons, who shall issue from thee, whom*  
 “ *thou shalt beget, shall (the Babylonians)*  
 “ *take away,*” &c. 2 Kings xx. 18. And  
 the passage is expressly understood of  
 CHRIST by the apostle *Peter*, in that dis-  
 course, which was the *first fruits* of the  
 Spirit, on the memorable day of *Pentecost* :  
 —“ *GOD sware unto David with an oath :*  
 “ *that of the fruit of his loins (according*  
 “ *to the flesh) He would raise up CHRIST*  
 “ *to sit on his throne,*” &c. Acts ii. 30. And  
 it is truly remarkable, that as the term “ *Son*”  
 was applied to *Solomon* in the latter pro-  
 phesy, “ *Behold, a son shall be born to thee,*”  
 &c. so, to mark the distinction, we may pre-  
 sume the prophetic term “ *seed,*” originally  
 applied to the promised “ *seed of the wo-*  
 “ *man,*” destined “ *to break the serpent’s*  
 “ *head,*” immediately after the fall of our  
 first parents, Gen. iii. 15,—and foretold by  
 sundry successive limitations, to be also “ *the*  
 “ *seed of Abraham*”—“ *Of Isaac*”—and “ *of*  
 “ *Jacob*”—“ *in whom all nations or families*  
 “ *of the earth shall be blessed,*” as a *Saviour*  
 and *Deliverer* from the bondage of *Satan*,  
 and punishment of sin, Gen. xxii. 18, and



xxvi. 4, and xxviii. 14,—is, in the former prophecy, finally appropriated “to the house “and lineage of *David*,” and was accordingly fulfilled at the birth of JESUS CHRIST, Luke ii. 4—6. And such is the force of the apostle *Paul*’s argument: “Now to “*Abraham* and *his seed* were the promises “declared: (GOD) saith not, *seeds*, as of “many, but as of one, and *thy seed*, which “is CHRIST.” Gal. iii. 16.—“*And I will “establish his kingdom — for ever*”—“*thy “house and thy kingdom shall be established “before Me for ever; thy throne shall be “confirmed for ever*”—and this magnificent description of the MESSIAH’S kingdom (which is utterly inapplicable to *Solomon*’s in a temporal sense) is thus finally expanded by *Isaiah* in that most noble prophecy, after enumerating the titles of this most illustrious son of *David* :—“*Of the increase of his go- “vernment and peace there shall be no end, “upon the throne of David and upon his “kingdom, to order it and to establish it with “judgment and with justice, from henceforth “even for ever.*” Isa. ix. 7. And to crown all, the archangel *Gabriel*, at the annuncia-

1

tion,

tion, records the completion of both, in the promised birth of JESUS: "THE LORD  
 " GOD will give Him the throne of David  
 " his Father; and He shall reign over the  
 " House of Jacob for ever; and of His  
 " kingdom there shall be no end." Luke i.  
 32, 33.

—“ He shall build a house for my name”  
 —not a temporary, perishable house, such  
 as David then meditated to build; but that  
 glorious temple to be erected in *the last*  
*days*, or final restoration of the Jews, under  
 the auspices of the MESSIAH, described in  
 the following magnificent terms by the pro-  
 phet Zechariah, vi. 12—13. “ Behold the  
 “ man, whose name is THE BRANCH! even  
 “ HE shall branch forth from beneath,” (i. e.  
 from the root of Jesse, David’s Father, Isa.  
 xi. 10.) “ and shall build the temple of the  
 “ LORD; Even HE shall build the temple of  
 “ THE LORD: Even HE shall receive glory,  
 “ and shall sit and rule upon his throne,”  
 &c.—And Ezekiel, in prophetic vision, has  
 minutely described the dimensions and build-  
 ings of this future glorious temple, chap. xl.  
 &c. which Tobit, who lived before the Ba-  
 bylonish

*bylonish* captivity, so critically distinguished from Solomon's temple, and the second, built by Zorobabel, "but not like the first" in splendor and magnificence — "when after the time of that age shall be fulfilled," [or the long-continued period of desolation]— "they shall return from all places of their captivity; and shall build up Jerusalem gloriously: and the House of God shall be built in it for ever with a glorious building; as the Prophets have spoken thereof."—And perhaps to this final temple may most justly be attributed that sublime, triumphant exclamation of David:— "Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors! And THE KING OF GLORY shall come in." Ps. xxiv. 7.—And to this Solomon likewise probably alludes, at the conclusion of his most noble oration on the dedication of his Temple:— "O LORD GOD! turn not away the face of thy MESSIAH (Anointed), Remember the mercies of David thy servant." 2 Chron. vi. 42.

"I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON."—This most  
 most



most important clause, which is cited Heb. i. 5, from the *Septuagint* version, to establish the transcendent excellence of JESUS CHRIST as the peculiar SON OF GOD, differs from the corresponding promise to *Solomon* in the latter prophecy—“ *He shall be to Me a Son, and I will be to Him a Father,*” by a remarkable transposition of the terms (ascertained and verified by both the parallel passages, and by all the versions), as if on purpose to *discriminate* the two cases from each other, and prevent confusion in after-ages. It has been remarked, that in the former prophecy the promise seems to be absolute; GOD previously engaging to become “ *a Father*” to the MESSIAH, being sure of his dutiful obedience “ *as a Son*” before hand; whereas in the latter, the promise seems to be conditional; that if *Solomon* behaved as “ *a Son,*” he might then rely on God’s dealing with him as “ *a Father;*” see *Pierce on Hebrews*, i. 5.—

And this ingenious conjecture is strongly supported by the declarations of THE LORD himself to *Solomon*: 1. At the beginning of his reign; “ *If thou wilt walk in my ways to*

G

“ *keep*

“keep my statutes and my commandments,  
 “as thy father David walked, then I will  
 “lengthen thy days.” 1 Kings iii. 4.—But  
 Solomon transgressed, therefore his days were  
 shortened, for he died about sixty years of  
 age; whereas his father *David* lived to se-  
 venty; and, 2. Again, after the dedication  
 of the temple:—“If thou wilt walk before  
 “me, as David thy father walked, in inte-  
 “grity of heart and in uprightness, to do ac-  
 “cording to all that I have commanded thee,  
 “and wilt keep my statutes and my judg-  
 “ments; then I will establish the throne of  
 “thy kingdom over Israel for ever; as I  
 “promised to David thy father, there shall  
 “not fail thee a man upon the throne of  
 “Israel: But if thou shalt at all turn from  
 “following me, you or your children,” &c.  
 1 Kings ix. 4. Whereas Solomon was se-  
 duced into idolatry by his heathenish wives,  
 when he was old; wherefore GOD appeared  
 to him a third time, and declared that *He*  
 would rend the kingdom from his son, &c.  
 1 Kings xi. 11.

6. The last parenthetical clause intimates  
 the MESSIAH'S sufferings, and not his “ini-  
 “quity;”



“quity;” so irrelevantly and ungrammatically rendered by all the ancient versions, followed by our authorized translation, “If he commit iniquity,” &c.—For, the condition, “if he commit,” is totally wanting in the original;—the first term (to which it is supposed to correspond), אשר, *asher*, signifying “who,” or “whosoever;” as in Exod. ix. 21. “And whosoever (ואשר) regarded not the word of the Lord, left his servants and his cattle in the field,” Joshua xv. 16.—“Whosoever (אשר) smiteth Kiriath Sepher, and taketh it, to him will I give my daughter Achsah to wife,”—the phrase being elliptical, and put for כל-אשר, *omnis qui*, or *quicumque*, as in Psalm cxv. 8.—“They that make idols are like unto them, and so is every one that (כל-אשר) trusteth in them”—the second term, בהעותו, *be-haōthō*, may either be taken as a verb, signifying “in injuring him,” or as a noun, “in his injury;” either from the verb עות, *aoth*, which signifies “to injure or wrong, by perverting judgment,” as it is used Job viii. 3, Lament. iii. 36:—or the noun עותה, *aothah*, in regimen, עותתי, *aoth-thi*, “my wrong,” as it is rendered



rendered Lament. iii. 59, (or by contraction, אֹתִי, *aothi*). And how exactly does this accord with the sufferings of the MESSIAH, who was “*cut off*” by an iniquitous judgment of his foes! as described by *David* himself in the *second* and *twenty-second* Psalms; and by *Isaiah*, in his *fifty-third* chapter; and by *Daniel*, in his famous prophecy of the *seventy weeks*, chap. ix. and in sundry other passages of ancient prophecy. — Perhaps the ancient versions were led into this grievous error (which has chiefly contributed to weaken the authority of this most noble and important prophecy, in sharing it with *Solomon*) by misapplying to CHRIST the explanatory clause of that sublime commentary upon this prophecy, Psalm lxxxix. 30—33.—(“*If his children forsake my laws, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes*;) But “*his children*” alas, were his persecutors!—“*He came unto his own home, but his own household entertained him not!*” John i. 11. “*He was despised*  
and

and rejected by that wicked and apostate generation"—who unwittingly "*crucified the LORD OF GLORY*"—and have ever since been visited "*with the rod,*" and chastised "*with stripes ;*" furnishing an awful lesson and tremendous example to mankind, of the severity of divine vengeance, and of the minute accomplishment of **THE SCRIPTURE OF TRUTH.**

## DISSERTATION V.

## ON PSALM LXXXIX.

I NOW proceed to examine that admirable commentary contained in the *eighty-ninth* Psalm, unfolding and explaining the conciser oracle delivered to *Nathan*.

This psalm is entitled “*MASCHIL*,” a word prefixed to many of these sacred odes, signifying an “*instructive poem*,” and therefore may justly be rendered “*a hymn*” conveying *religious* instruction.

Various and discordant are the guesses of the learned touching “*ETHAN THE EZRAHITE*,” the writer of this psalm: *Aben Ezra* supposes that he was the grandson of *Judah*, noticed 1 Chron. ii. 6; and *Solomon Jarchi* makes him out the son of *Abraham* himself!

2. *Hammond* and others suppose, that *Ethan* was not the author; but that the names of *Ethan*, *Heman*, *Asaph*, &c. prefixed



fixed to several of the psalms, denote only the favourite *airs* or *tunes* to which they were set or sung by the sacred choir, like *York* tune or *Salisbury* tune in our psalmody! and improving on the imagination, the *Monthly Magazine* for *October*, 1801, p. 219, has degraded “*the sweet Psalmist of Israel*,” *David* himself, into “*an excellent harper!*” and denied him the credit of composing those psalms that bear his name, and are ascribed to him in the NEW TESTAMENT.

3. Hence a wide field has been opened to the extravagance of conjecture respecting its author and its drift. Some suppose that it was written by *Isaiah*, *Jeremiah*, or some scribe after the captivity; that it related primarily to *David*, or to *Hezekiah*, or to *Josiah*, or to *Jehoiakim*, or to *Jehoiachin*, or to *Zedekiah*, among those that refer it ultimately and chiefly to the MESSIAH: And such discordant reveries disgrace the pages of the most celebrated commentators, foreign and domestic, *Aben Ezra*, *Grotius*, *Bossuet*, *Michaelis*, *Doederlin*, *Knapp*, *Eichorne*, *Dathe*, *Hammond*, *Dodd*, *Kennicott*, *Mudge*, *Horne*, &c.

4. Rivalling Professor *Eichorne*, or Doctor *Geddes* himself \* in temerity of guessing, the *magazine* writer in question thinks he has discovered that—“ the *eighty-ninth* Psalm “ was a *dirge* composed by *Jeremiah* the “ prophet, on the death of king *Josiah*, who “ was killed at *Hadadrimmon* in battle ;”— “ written with that *carping disappointment* “ which pervades every work of *Jeremiah*, “ and adapted exactly to the fortunes of “ king *Josiah* † :” That it began originally at the *nineteenth* verse ; and states his descent from *David*, his anointment (v. 20), his respite (22), his piety (26), his renewal of the covenant (28) : Then, with a *somewhat querulous impiety*, his desertion by Providence is bewailed : The irruption of *Necho* (40), the plunder of the land (41), the triumph of the adversary (42), and the monarch’s flight wounded from the battle is

\* See the INSPECTOR, p. 134, &c. *Strictures on EICHORNE*, and p. 124, &c.—151, &c. *Strictures on GEDDES*.

† It comes within our knowledge, that *Dr. Geddes* was, himself, the *doer* of these remarks in the *Magazine* alluded to.—EDITORS.

detailed ;



detailed: The consequent loss of the throne (44), his early death (45) at the age of thirty-nine, and the *disgrace of his memory*, are successively lamented. The poem closes with another *angry expostulation against Providence*, as if the king had performed *his* part of the covenant, and had not been duly seconded by THE LORD whom he worshipped.

Not satisfied with perverting the drift, and reviling the composition of this most sublime and pathetic prophecy of the birth, the glories, and the sufferings of the MESSIAH, which are utterly inapplicable to *Josiah* throughout—and, in the alledged “*disgrace of his memory*,” which was always most highly honoured among the *Jews*; contradictory to what the author inconsistently calls, his *dirge*—and which in reality is still extant in the *Lamentations of Jeremiah*, ch. ii. iii. and iv. xx. and v. vi. Compare 2 Chron. xxxv. 25, and *Josephus*, Ant. x. 5, 1. p. 441. Hudson.—Ιερεμίας ὁ προφητῆς ἐπικηδίου αὐτῆ συνεταξε ΜΕΛΟΣ ΘΡΗΝΗΤΙΚΟΝ, ὁ καὶ ΜΕΧΡΙ ΝΥΝ ΔΙΑΜΕΝΕΙ.—“*Jeremiah*, the prophet, composed his dirge, an elegiac poem  
“ [the



“ [the *Lamentations*] which *subsists* even “ *until now* :” — this whimsical and malignant leveller and defamer of Holy Writ, to supplant the authority of the principal *prophetic* psalms of *David* characteristic of THE MESSIAH, attributes them to *Jeremiah* as the author, and strangely distorts their drift: Thus, for instance, in his jaundiced imagination, Ps. lxi. 8, alludes to “ *Jeremiah’s* “ (fictitious) quarrel with his nephew *Seraiah*” — although *Jeremiah*, li. 59, assures us, “ this *Seraiah* was a quiet prince !” — Ps. lv. 13, to another (equally fictitious) quarrel with the priest *Zephaniah*. — And that most important Psalm, xxii. 16, predictive of the peculiar sufferings of the MESSIAH, is, by the “ *blundering rashness*” of this miserable and uninformed critic (to retort his own phrase), perverted to “ the “ painful punishment of *Jeremiah*,” when he was “ *smitten and put in the stocks*,” Jer. xxii. 2.

But to proceed, from this farrago of nonsense and blasphemy, to the Psalm itself:

## PSALM LXXXIX.

A HYMN OF ETHAN THE EZRAHITE.

- I. 1. Thy mercies, O LORD, will I sing  
for ever ; with my mouth will I declare  
thy faithfulness from generation to ge-  
2. neration : For thou saidst, [thy] mercy  
should be built for ever ; and thy faith-  
fulness, established in the very heavens :
3. *“ I have made a covenant with my  
“ Chosen ; I have sworn unto David  
4. “ my servant : Thy seed will I establish  
“ for ever, and build up thy throne from  
“ generation to generation.”*
5. The heavens shall praise thy won-  
ders, O LORD ! the saints also, thy  
6. faithfulness, in the congregation : For  
who in the heaven can be compared  
unto THE LORD ? [Who] among the  
sons of God can be likened unto the  
7. Lord ? God is greatly to be feared in  
the Council of the Saints, and to be  
reverenced above all that are round  
about Him :
8. O LORD GOD OF HOSTS ! who is  
like unto Thee ? O MIGHTY LORD,  
even



even thy faithfulness is round about  
 9. Thee! Thou rulest the raging of the  
 sea; Thou stillest the swelling of the  
 10. waves thereof: Thou didst subdue, as  
 a warrior, the pride [of Egypt]: Thou  
 didst scatter thine enemies with thy  
 11. mighty arm; The heavens are thine,  
 the earth also is thine; Thou hast  
 founded the world, and all that therein  
 12. is: Thou hast made the North and the  
 South; Tabor [westward] and Hermon  
 [eastward] shall rejoice in thy name.  
 13. Thou hast an arm endued with might.  
 Strong is thy hand, and high, thy right  
 14. hand. Justice and judgment are the  
 foundation of thy throne, mercy and  
 truth go before thy face.

15. Blessed are the people that know  
 how to praise Thee, O Lord! they  
 shall walk in the light of thy coun-  
 16. tenance: In thy name shall they daily  
 rejoice, and in thy righteousness shall  
 17. they be exalted: For Thou art the  
 glory of their strength, and in thy lov-  
 ing-kindness shall our horn be exalted:

18. For



18. For THE LORD is our shield, and the  
HOLY ONE OF ISRAEL, our king:

II. 19. Thou spakest sometime in vision  
unto thy saints, and saidst:

“ I have reposed aid upon THE  
“ MIGHTY [One]: I have exalted  
20. “ THE CHOSEN out of the people: I  
“ have found THE BELOVED, my serv-

21. “ ant; with my holy oil have I anointed.  
“ Him: Wherefore my hand shall be  
“ established with Him; my arm also

22. “ shall strengthen Him: The enemy  
“ shall not deceive Him, nor the son of

23. “ wickedness subdue Him: And I will  
“ crush his foes before him, and smite

24. “ them that hate Him: My faithfulness  
“ also and my mercy shall be with Him;

“ and in my name shall his horn be ex-  
25. “ alted: And I will set his hand on the  
“ sea, and his right hand on the rivers:

26. “ He shall call on Me, Thou art MY  
“ FATHER, MY GOD, and rock of my

27. “ salvation: Moreover, I will appoint  
“ him THE FIRST-BORN, higher than

28. “ the kings of the earth: My mercy  
“ will I keep for Him for evermore, and

“ my

“ my covenant shall be confirmed with  
 29. “ Him. His seed also will I preserve  
 “ for ever, and his throne as the days of  
 “ Heaven.

30. “ (If his children forsake my  
 “ law, and walk not in my judgments ;  
 31. “ if they break my statutes, and keep  
 32. “ not my commandments : I will visit  
 “ their transgression with the rod, and  
 33. “ their iniquity with stripes.) But my  
 “ mercy will I not break with Him, nor  
 34. “ will I fail in my faithfulness : My  
 “ covenant will I not violate, nor alter  
 “ the thing that hath issued from my  
 35. “ lips : Once have I sworn by my holiness,  
 36. “ that I will not lie unto DAVID : His  
 “ seed shall endure for ever, and his  
 37. “ throne as the sun before Me : It shall  
 “ be established as the moon, for ever ;  
 “ and as the faithful witness in heaven.”

Selah.

III. 38. But Thou hast rejected and ab-  
 horred, Thou hast been wrath with thy  
 39. MESSIAH ! Thou hast voided the co-  
 venant of thy servant ; Thou hast abased  
 40. his crown to the ground : Thou hast  
 broken



broken all his fences, and ruined his  
 41. fortresses: All that pass by spoil Him;  
 He is become a reproach to his neigh-  
 42. bours; Thou hast exalted the right  
 hand of his enemies; Thou hast made  
 43. all his enemies to rejoice: Thou hast  
 blunted the edge of his sword, and hast  
 44. not supported him in the battle: Thou  
 hast made his glory to cease; and cast  
 45. down his throne to the ground. The  
 days of his youth hast Thou shortened,  
 and covered him with dishonour. Selah.

46. *“ How long, O LORD, wilt thou  
 “ hide thyself? Shall thy wrath burn  
 47. “ like fire, for ever? Oh! remember  
 “ how short my time is, wherefore hast  
 “ thou made all the children of Adam,  
 48. “ vanity? What hero liveth, that shall  
 “ not see death? [Who] shall rescue his  
 “ soul from the [rapacious] hand of  
 “ Hades? Selah.*

49. *“ Where are thy mercies of old,  
 “ O LORD, which Thou swarest unto  
 50. “ DAVID in thy faithfulness? Remem-  
 “ ber, LORD, the reproach of thy serv-  
 “ ant; [How] I do bear in my bosom  
 “ all*



“ all [the reproach] of many people ;  
 51. “ wherewith thine enemies have re-  
 “ proached, O LORD, wherewith they  
 “ have reproached the footsteps of thy  
 “ MESSIAH !”

52. Blessed be THE LORD for evermore.  
 Amen and Amen.

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REMARKS.

R. *David Kimchi*, the most learned of the modern *Jewish* commentators, naturally ascribes the psalm to that “ *Ethan*” of whom such honourable mention is made 1 Kings, iv. 31 ; where *Solomon* was reputed “ *wiser*” than the wisest, “ than *Ethan the Ezrahite*, “ and *Heman*,” &c. who were contemporaries of his father *David*, and appointed by him to preside over the sacred choir, 1 Chron. vi. 31—44. And surely this *hymn*, although the only one of *Ethan*’s compositions extant, is sufficient to rank him among the most illustrious of the inspired bards of his age, and second to none, not even to *David* himself. This obvious and satisfactory determination of its true author, at once explodes all those unsatisfactory and mischievous

chievous

chievous guesses before mentioned; and surely the magnificent and comprehensive plan of this most noble and highly wrought composition, describing the fortunes of some *mighty* personage, stretching into the remotest ages, even to eternity, and expanding into grandeur and dignity inconceivable, is too vast for the puny concerns of a *David*, a *Hezekiah*, a *Josiah*, a *Jehoiachim*, a *Jehoiachin*, or a *Zedekiah*; who were all too short-lived, too insignificant, too worthless, too wicked, or too near the age of the writer, to attract his notice, and the Almighty's patronage, to the end of time, commencing in those very remote periods intimated by the Psalmist, ver. 3, 28, 29, 36, 37, 46, 49, 52.

And here we cannot sufficiently admire the caution and decorum of INFINITE WISDOM, in not communicating “*the sure mercies of David*” in the promised birth of the MESSIAH, of “*his seed*” according to the flesh, immediately to *David*, in the first instance, but rather “*through the mouth of two independent and credible witnesses,*” *Nathan* and *Ethan*, before the joyous intelligence



telligence was revealed to the royal prophet himself. This notification to others also, stamps an additional weight and authority on the psalms of his composition, on the same subject, especially the *second*, the *forty-fifth*, and the *hundred and tenth*; and confirms their exclusive application to THE MESSIAH, and consequent rejection of the *double sense*, so unscripturally attached to them by Jewish and Christian commentators. And as amidst the variety of guesses about the supposed object of this psalm, *Solomon* has not been noticed, we may fairly conclude, that neither is *Solomon* the object of *Nathan's* original prophecy, on which this psalm forms an extended commentary.

I. 1-2. In rendering the two first verses of this hymn, expressive of the Psalmist's purpose—to sing or celebrate GOD'S “*mercies*,” or loving-kindnesses, which originally prompted Him to promise “the Blessed Seed;” and his “*faithfulness*,” or veracity, which, in the fulness of *prophetic* time, would surely perform the same, I have followed the *Septuagint* version in preference to the *Masoretic* Hebrew text: 1. To remedy that



ungrammatical confusion of persons in the first verse, of which the *Syriac* translator was sensible, and endeavoured to rectify by adopting the third person in the latter clause: “ I will declare *his* faithfulness,” &c. But surely the second person in both, according to the *Septuagint*, is more lively and animated, and more conformable to the tenor of those inspired compositions, as in the following psalm ascribed to *Moses*, xc. 1: “ LORD, *Thou hast been our refuge, from* “ *generation to generation.*” 2. In the second verse, the substitution of the second person, “ *Thou saidst,*” &c. instead of the first, “ *I said,*” is supported by all the ancient versions, except the Chaldee paraphrase, and is infinitely more sublime and poetical; the pious Psalmist assigning not his *own*, but the *divine* declaration, as the source of his rapturous effusions of praise and thanksgiving. It is also more conformable to analogy, or the tenor of the psalm itself, which begins the second part in like manner, “ *Thou* “ *spakest—and saidst,*” &c. ver. 19, after which, in the former case, follows the concise oracle, ver. 3, 4, nearly in the words of

that delivered to *Nathan*, 2 Sam. vii. 16 ; and its developement in the latter, 19-37, both being represented as uttered by GOD himself.

6. In the sixth verse, instead of *הבני אלהים*, “ *the sons of the Mighty*,” I have adopted the reading *בני אלהים*, “ *sons of God*,” as the angels are frequently styled in Holy Writ, Job i. 6, and ii. 1, and xxxviii. 7, Dan. iii. 25, and sanctioned in the present instance by the *Septuagint*, *Arabic*, and *Vulgate*.

9 and 10. In that magnificent display of Almighty power and vengeance, inflicted upon “ *the proud*” king of Egypt and his host, who perished in the Red Sea, I have adopted *Kennicott’s* truly ingenious and well-supported rendering of *כחלל*, *tanquam miles*, as “ *a soldier*,” or “ *warrior*,” in preference to the ancient versions, *tanquam vulneratum* aut *occisum* ; the latter of which (patronized by the *Syriac*, *Chaldee*, and *Geneva Bible*) is followed by our last translation, “ *as one that is slain*,” which conveys rather a degrading idea of Almighty power, over an easy conquest, or else a vapid tautology, inadmissible  
by

by the nervous conciseness of Hebrew poetry; and for these reasons, we may presume, our old translators, more wisely omitted what they did not understand. For, 1. The noun לָלַח is expressly rendered Στρατιώτας, “soldiers,” in one passage, 2 Sam. xxiii. 8, by the *Vatican* copy of the *Septuagint*, as a derivative from the verb לָלַח, which, in the conjugation *pihil*, is taken actively, *confodere*, to “pierce” or “thrust through.” *Buxtorf*. And 2. By this construction, the whole passage admirably accords with the description of the same catastrophe by *Moses*, *Exod.* xv. 3. “THE LORD is a *man of war*, Pharaoh’s chariots and his host hath he overthrown in the sea:—Thy right hand, O LORD, is magnified in power; thy right hand, O LORD, hath crushed the enemy.” Compare *Isa.* li. 9-10, *Ezek.* xxix. 3, and xxxii. 2. See *Kennicott’s Dissertations*, vol. i. p. 107, &c.

15-18. In this paragraph the Psalmist describes the peculiar happiness of his countrymen as a religious people, “*knowing the trumpet*” summoning them at stated times,



to attend the solemn festivals, Levit. xxiii. 24, Numb. x. 10, Psalm lxxxii. 3.

II. 19. Our Bible translation, in the expression, “*to thy Holy One,*” seems to allude to “*the Holy One of Israel*” in the 18th verse, which unquestionably is meant of CHRIST: but the original terms are not the same, and therefore ought not to be confounded in the translation, the most judicious critics applying the present reading, לחסידך, “*to thy saint,*” to *Nathan*, that highly favoured prophet, to whom the original prophecy of “CHRIST, *the son of David,*” was first communicated. But I prefer the rendering of the old translation, “*to thy saints,*” as including these other worthies, who were favoured with similar and explanatory communications afterwards, *Ethan* himself, *David*, *Heman*, &c. which is abundantly supported by the plural reading, לחסדריך, followed by all the ancient versions without exception; by a great number of the earliest Hebrew editions, and MSS. of *Kennicott* and *De Rossi*'s collations; and by the most respectable of the Jewish commentators,

mentators, *David Kimchi, Aben Ezra, Solomon Jarchi, &c.* cited by *De Rossi*.

In the enumeration of the titles of THE MESSIAH which follows, as uttered by THE ALMIGHTY himself, “THE MIGHTY,”—is supported by Isa. ix. 6, styling Him “MIGHTY GOD,” as appropriated to JESUS by the archangel *Gabriel*, Luke i. 32,—“HE shall be GREAT, and shall be called SON OF THE MOST HIGH, and THE LORD GOD shall give unto him the throne of DAVID, his Father” [according to the flesh].

“THE CHOSEN,”—“THE BELOVED,” is supported likewise by *Isaiah*, xlii. 1, &c. according to the rendering of Matt. xii. 18, rectifying the gross and palpable corruptions of the *Septuagint* version of that passage:

“Behold My servant, whom I have CHOSEN;  
 “My Beloved, in whom My soul is well  
 “pleased!” A rendering twice solemnly sanctioned by a voice from heaven, at our Lord’s baptism, Matt. iii. 17, and again at His transfiguration, Matt. xvii. 5, “THIS  
 “IS MY SON, THE BELOVED, IN WHOM  
 “I AM WELL PLEASED!”

20. And as I have changed the proper name *David* into an appellation “*the Beloved,*” upon such permanent authority, referring thereto: so, on the other hand, I have retained the original term MESSIAH, as a proper name, instead of the appellation “*Anointed,*” because it is exclusively applied, in sundry passages of the Old and New Testament, to JESUS CHRIST, as in the very first remarkable prophecy wherein it is introduced, 1 Sam. ii. 10: “THE LORD *shall give strength unto his KING: and exalt the horn of his MESSIAH*”—which was delivered in the time of the *Judges*, several years before there was any king in *Israel*. And again repeated in that noble psalm, probably composed by *Solomon*, on the dedication of his temple, Ps. cxxxii. 10-17. Compare 2 Chron. vi. 42. “*For thy servant DAVID’S sake, turn not away the face of thy MESSIAH*”—“*There will I make the horn of DAVID to flourish; I have ordained a lamp for my MESSIAH.*”—This verse doth mystically refer to CHRIST, the Jews confess, as Dr. Hammond hath observed: so saith R. Saadiah, “*The Lamp*”



is THE KING which illuminates the nations; and *Kimchi* saith, “*The Horn of David* is “THE MESSIAH.”—And so saith the pious bishop *Horne*, in his commentary on this passage; and yet so strongly “were his “eyes holden” with “the received hypothesis” of the *double interpretation* of the Psalms, that he could not see, 1. the indecorum of *Solomon’s* supposed petition—ver. 10, “Turn not away the face of *thy Anointed*”—meaning by “*thy Anointed*,” *Solomon* himself!—and 2, the strange perversion of the phrase “*turn not away*”—“that GOD “would not confound or put *Solomon* to “shame, by denying his request,” in direct contradiction to the instance the bishop himself adduces, 1 Kings ii. 16, where *Adonijah* says to *Bathsheba*, “And now I ask one “petition of thee;”—“*Turn not away thy “face,*” or, “deny me not.”—JESUS CHRIST indeed, as we learn from the higher authority of the NEW TESTAMENT, was the sole “*Horn of salvation* to Israel, whom “GOD raised up in the house of *David* His “servant,” Luke i. 69.—“Who was *anointed* “with the HOLY GHOST and with *power,*”  
for

for GOD was with him." Acts x. 38.—And in the next revision, by authority, of our English Bible, it would be well, if the term *Messiah* were substituted for *Anointed* in such appropriate passages; it is judiciously retained, Dan. ix. 25-26, "MESSIAH the prince"—"MESSIAH shall be cut off."

Although THE MESSIAH was to be born of "*the house and lineage of David,*" as accomplished in JESUS CHRIST, Luke ii. 4, yet, by a seeming contradiction, he was to be "*chosen out of the people,*" according to the psalmist, as foretold also by *Moses*, Deut. xviii. 15: "THE LORD THY GOD "*will raise up unto thee a PROPHET, from the midst of thee, like unto Me,*" [in legislation, miracles, and intercourse with heaven]—and this actually took place when the house of *David* was reduced to poverty. Hence the *Jews* were so often offended with JESUS, on account of the meanness of his condition: — "*Is not this the Carpenter's Son?*" — "*Is not this the Carpenter?*" — And our Lord himself pathetically remarks: "*The foxes have holes, and the birds of the air, nests; but the SON OF MAN hath not*  
"*where*

“ *where to lay his head!*”—And “ *Mary  
Magdalene, and other pious women, mi-  
nistered to his wants of their substance.*”

22. “ *The enemy shall not deceive Him*”—  
as the serpent deceived *Eve*. *Aben Ezra*.

27. “THE FIRST BORN,” or invested with  
the peculiar privileges of *heirship*, above all  
powers, principalities, and dominions, not  
only on earth, but in heaven: conferred upon  
JESUS at his resurrection, as before remarked  
*Heb. i. 2-6*. See *Dissert. III.* and the pa-  
railel passages there referred to.

30. “ *If his children,*” &c. This paren-  
thetical clause is an obvious commentary on  
that, descriptive of the persecution of the  
MESSIAH, by the Jews, and their punish-  
ment, introduced incidentally in *Nathan’s*  
original prophecy (“ *Whosoever [shall be  
concerned] in injuring Him,*” &c.) as stated  
in the foregoing Dissertation. And their  
persecution of Him is more fully unfolded  
by DAVID, in the *second and twenty-second*  
Psalms; and alluded to by *Solomon* in *Psal.*  
*cxxxii. 18*, “ *His enemies will I clothe with  
shame; but upon Himself shall His crown  
flourish.*”

37. In



37. In the brilliant comparison of the stability of THE MESSIAH'S throne, "as *the sun*—as *the moon*—and as the *faithful witness in heaven*"—I understand the last, with the principal commentators, of the *rainbow*; that glorious emblem of divine mercy, and of God's covenant with *Noah* and his posterity, that He would no more destroy the earth by water. Gen. ix. 12-15. In allusion to which, perhaps, the mystical throne, seen by *Ezekiel*, i. 28, and by *John*, *Rev.* iv. 3, was surrounded by a glory resembling a *rainbow*; and JESUS CHRIST himself, announcing his second coming in power and great glory, is represented, I humbly conceive, *Rev.* x. 1, as "a MIGHTY angel, descending from heaven, encompassed with a cloud, and A RAINBOW on his head; and his countenance was as THE SUN; and his feet, as pillars of fire"—"and he put his right foot on THE SEA, and his left on the EARTH," &c. *John* so describes his first appearance in vision, likewise, in the isle of *Patmos*, *Rev.* i. 10-16. See a new translation of that description in THE INSPECTOR, p. 72.

The

The earlier commentators, the *Jewish* especially, interpret “*the faithful witness*” to denote the *moon*, following the *Chaldaic* paraphrast; others, *the morning-star*, which is better supported in Holy Writ, CHRIST being called “*the day-spring from on high*,” Luke i. 78, from Ps. cx. 3, and “*the root and offspring of David, the bright and morning-star.*” Rev. xxii. 16.

III. 38. As the *second part* had detailed the glories of the MESSIAH’S reign, so the *third and last part* of this finished *lyric* composition reveals His sufferings, with an astonishing degree of minuteness and precision throughout; and Holy Writ represents Him as subject to infirmities of human nature, but yet without sin; his occasional despondency, and his mild expostulations with GOD, during the course of his arduous and thankless mission and passion, are frequently recorded both in the OLD and NEW TESTAMENT: for “*in the days of His flesh, He addressed prayers and supplications with strong crying and tears, unto HIM who was able to save Him from death; and was listened to, on account of His reverence.*” Heb. v. 7.

“ O,

“ O, MY FATHER, *if it be possible, let this*  
*cup pass from Me: nevertheless not as I*  
*will, but as Thou!*—“ O My Father, *if*  
*this cup cannot pass from Me, except I*  
*drink it, Thy will be done!*” Matt. xxvi.  
 38-42. And He breathed out His soul in  
 terms of the highest trust and confidence.  
 —“ FATHER, *into Thy hand I commit My*  
*spirit!*” Luke xxiii. 46, in the words of  
 the prophetic Psalm, xxxi. 6.

46. Hence the MESSIAH’S expostulation,  
 46-51, exactly accords with the re-  
 presentations of the prophets: *David*, Ps.  
 xxii. 1, cited by our Lord during His first  
 agonies on the cross, Matt. xxvii. 46,—and  
 the complaints of the *Messiah* on the fruit-  
 fulness of His mission, Isa. xlix. 4, &c.

50—In the course of it, I have substituted  
 “ *thy servant,*” (meaning THE MESSIAH,) instead of “ *thy servants*”—as the preceding  
 and following verses indispensibly require—  
 and as supported by the singular reading  
 עבדך, warranted by the *Syriac* and *Chaldee*,  
 and by several MSS. of *Kennicott* and *De*  
*Rossi’s* collations.



## DISSERTATION VI.

ON THE PRIMITIVE NAMES OF THE  
DEITY.

TO acquire *clear, distinct, and correct* ideas of *elementary* and *technical* terms, is confessedly the first step towards the attainment of accurate knowledge, or sound information in any art or science \*. And as there is none, from its nature, so noble and sublime, so important to the highest concerns of mankind here and hereafter, but yet so abstruse and “*hard to be understood,*” as THEOLOGY; of consequence, the import of its elementary terms, the Original or *Primitive Names* of THE DEITY demands the fullest investigation. The NAME of THE LORD *cometh from far*; even in the *etymological* sense,

\* See *Locke's Essay*, book iv. chap. xii. *On the Improvement of our Knowledge*. And before him *Plato* observed, Ὅς αὖ ΤΑ ΟΝΟΜΑΤΑ εἶδη, εἰσεται καὶ ΤΑ ΠΡΑΓΜΑΤΑ, “*Whoever can know THE NAMES, will know also THE THINGS.*”

and

and like the majestic and stupendous BEING whom it denotes, is wrapt in thick clouds and darkness; to be traced, not without much labour and difficulty, up to its pure and unadulterated source, in the precious remains of *primæval* language, that have escaped the wreck of time, and are still happily preserved in the Hebrew tongue, and its kindred dialects: insomuch, that the curious and adventurous critic, who dares to traverse and explore the formidable obscurity of the subject, is well nigh repulsed, at the outset, by a warning voice, like that of the ANGEL OF THE LORD, repressing the too-inquisitive *Manoah*—“*Why askest thou thus after MY NAME, seeing it is SECRET?*”

In addition to the real labour and difficulty of such a research, “through the dark backward and abyme of time,” much adventitious obscurity and unnecessary perplexity have been thrown thereon, by the reveries of *Rabbinical* mystics, the subtilties of *Masoretic* grammarians, and the vagaries of modern hypercritics, exhibiting altogether such a medley of discordant and unnatural roots of irrelevant,

irrelevant, offensive, and revolting conjectures, touching the leading significations of “*the glorious and awful names of THE LORD OUR GOD;*” which ought not to be “*taken in vain*” by idle or licentious “*imaginations,*” as tend to cast unmerited contempt and ridicule on the useful elementary study of *Etymology*, and materially to injure the cause of *Sacred Criticism*; as if *Theology* itself was built on precarious and uncertain principles, since its most sacred and venerable terms, the *primitive names of GOD*, will not (as has been asserted) submit to be tried by the rigid rules of *grammatical analogy*; but “*are of the number of those, in which it is much easier to detect error, than to discover the truth*: and *if the truth be discovered [discoverable] at all, it can only be by the slow process of the method of exclusion.*”

—*British Critic*, 1802, February, p. 137.

Such is the unfavourable and discouraging representation of “*the difficulties*” attending the inquiry into “*the true etymology of these words, and the notions radically involved in them;*” which, say the B. C. “*have*  
I “*never*



“ never yet been *satisfactorily* resolved, and  
 “ which we pretend not to clear *entirely*.”

Having myself, at an early period of my *theological* studies, laboured as a hardy and industrious pioneer, to “ clear” or disem-  
 barrass *sacred etymology* from the rubbish of unskilful or fanciful criticism, carefully and anxiously endeavouring to acquire rational and correct ideas of the leading significations of those **DIVINE NAMES**, through the channel of which are conveyed, in the sacred oracles, the mysterious nature and attributes of **THE DEITY**, and the wonders of *creating, redeeming, sanctifying LOVE*: and having at length satisfied myself with the results, after no short nor slight research and consideration, in which I was principally guided and protected by the *pole-star* of the *Hebrew Scriptures* themselves, and the ancient versions (especially the venerable *Septuagint*) illustrative thereof; the appearance of an elaborate “ *critical disquisition on the ety-*  
 “ *mology and import of the divine Names*  
 “ **ELOAH, ELOHIM, EL; JEHOVAH**  
 “ and **JAH,**” in the *British Critic* (referred

to

to in the foregoing citation), strongly excited my curiosity: I perused it with avidity, hoping to find “the method of *exclusion*,” at least, skilfully and exhaustively applied by those *master-critics*, and established arbiters of public taste, and guides of popular opinion in matters of Literature, and some original and valuable lights thrown on the present gloom and obscurity of the subject; but was much disappointed to find they had scarcely ventured to forsake the beaten track, and in some instances had rather contributed to embarrass what was sufficiently intelligible; I thought it therefore my bounden duty to offer such strictures thereon, as might lessen the weight of such imposing and disheartening authority on “Orthodox” students, especially among the younger *clergy*; for whose sake chiefly I undertook my INSPECTORIAL office—

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VATIBUS *addere calcar*  
*Ut studio majore petant* HELICONA VIRENTEM.

And even *proficients* in Oriental Literature, and the *reviewing* B. C. themselves, perhaps may find this Dissertation not altogether de-



void of new, curious, solid, and useful information, towards the more satisfactory prosecution of their *biblical* and even *classical* studies, and the more faithful discharge of an office of such high trust and responsibility to GOD and their COUNTRY, as that of *Literary Reviewers*; who cannot be, in reason, offended, if they in turn be occasionally and respectfully *inspected* themselves in momentous cases.

*Hanc veniam petimusque damusque vicissim.*

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The grand and leading cause of erroneous opinion, on this most abstruse subject, is, I apprehend, the long “received hypothesis\*,” that in Hebrew, and its kindred Dialects, *Verbs* are the roots or themes of all other words; and that these are, in general, *triliteral*, supposed to consist of three consonants, or elementary letters; and, according to this plan, have all our Oriental Lexicons been constructed hitherto.

\* See *Locke's Essay*, book iv. chap. xx. *On the Causes of Error.*

I shall



I shall therefore bring this hypothesis itself to the rigid test of, 1. *Logic*, or *Universal Grammar*. 2. *History*, sacred and profane, recording the actual rise and progress of language. 3. The *Analogy of Languages*, discoverable in the nearer and remoter *Dialects* of the East and West. 4. The *concessions* of the ablest advocates of the received system: and, 5. The *discordances* and *contradictions* of Etymologists and Hypercritics.

1. Every Logical *proposition* consists of a *subject* and *predicate*, corresponding respectively to the *nominative case* and *verb*, in a grammatical *sentence*. But surely the *subject* of discourse must, in the natural order of conception and learning of language, precede its *predicate* or attribute, as substances are the foundation of their qualities or accidents. And hence *Nouns*, or the names of things, must necessarily be prior to *Verbs*, denoting their active, passive, and reflex operations. And such is the natural and judicious arrangement of *Grammarians* in every language, who, however they may differ from each other, in assigning the number and or-

der of the parts of Speech, all agree in beginning with *Nouns*.

2. The Bible, that most ancient and authentic record of the origin of things, states, Gen. ii. 19-20, that when the first Man was created, the Divine Author of speech brought before him all the various tribes of animals, “to see what he would call them: And what-  
“ ever Adam called any living creature, that  
“ became its name,” in the primæval language. In this most ancient and venerable *Nomenclature*, therefore, *Nouns* were the first words; and daily observation confirms, that the most familiar objects of *sensation* first attract the attention of infants, and that their names are the first learned; and that these are necessarily *monosyllables*, as being the sounds that are shortest and simplest of utterance, or easiest of articulation; such as are framed by the first organs of speech, the throat and lips, like אב, *Ab*, “Father,” אמ, *Am*, “Mother,” אח, *Ah*, “Brother,” בן, *Ben*, “Son,” יד, *Jad*, “Hand,” פה, *Peh*, “Mouth,” &c. which are not confined to the Hebrew language, but run through most of the kindred oriental dialects, demonstrating their



their common descent from some parent stock: whereas the *Verbs* in all these are mostly *triliteral* or *dissyllables*; and consequently, as being more difficult of pronunciation, as well as more abstruse in their significations, denoting ideas of *reflection*, could not be the roots of *nouns*, or the names of sensible objects earlier known, and easier to be understood and expressed: See *Locke's Essay*, b. ii. ch. i. *Of the Original of our Ideas*; and b. iii. ch. i. § 5. *Of Words of Reflection*.

3. If we attend to the *analogy* of languages, that accomplished scholar, and admirable linguist, *Sir William Jones*, asserts, that “it is the genius of the *Sanscrit* language, that the roots of verbs are almost “universally *biliteral*.”—*Asiatic Researches*, vol. ii. p. 4. But the *Sanscrit*, or sacred language of Hindostan, is a twin sister of the primitive *Syriac* dialect; consequently, these roots could not be *verbs* themselves, (as *Sir William Jones* supposes,) but rather *nouns*; according to the analogy of the *Hebrew* and *Syriac* tongue. *Sir George Staunton* also, in his account of the late embassy



to *China*, states, that in the *Chinese* language the words of every kind are mostly *monosyllables*, differing, by nice and delicate inflexions of the voice, in the same combinations of elementary letters, so as to be scarcely distinguishable by European ears, and utterly incapable of being pronounced by European tongues; but the *Chinese* language, like the *Sanscrit*, is of the remotest antiquity, both having sprung from the same parent stock: and the same original structure of roots, we may safely conclude, is common to the nearer dialects of the East, and the remoter of the West, their descendants.

And that *verbs* are not indeed the elementary or essential parts of speech, we may collect from their frequent omission, in grammatical sentences, in all the ancient languages; especially in *poetical* compositions, the earliest of all:—Thus the first sentence of the book of Psalms, in the Hebrew, and all the ancient versions, “*Blessed the man,*” &c. wants the verb substantive “*is;*” and the usual salutation in China, *Hou poo hou*  
—“ Well,

—“ Well, not well ?” intimates : [Are you] well [or] not well ?

4. The nouns יד, “ *Hand*,” פה, “ *Mouth*,” שק, “ *Sack*,” or “ *bag*,” with many others of the *biliteral* class, are allowed by *Kimchi*, *Buxtorf*, *Castell*, and all the lexicographers, to be radicals. And the learned *Michaelis*, in his *Supplementa ad Lexica Hebraica*, under the head of יד, *Manus*, p. 1055, acknowledges : “ *Primitivum esse videtur, ut et alia* “ *membrorum corporis humani vocabula.*” And again, under אלהים, אלוה, *Deus*, p. 87. —“ *Difficilis est de etymologia nominum* “ *quorundam primorum et antiquissimorum* “ *disputatio, quod VERBA forte ex NOMI-* “ *NIBUS orta et denominata sunt.*”—This is a notable concession from this celebrated advocate of the received hypothesis, though qualified with a *forte*, “ perhaps ;” and before him, *Schultens*, that great Orientalist, candidly confesses, in his judicious *Institutiones Linguae Hebraeae*, p. 158, “ *Docent* “ *passim Grammatici, (submonuitque Cl.* “ *Alting) NOMINA interdum radicis ratio-* “ *nem habere, et VERBO originem dare : ut* “ *אזן, Auris, propagavit אזן, in Pih. et האזין,* “ in



“ in *Hiph.* — *Aures præbuit.* Talia bene  
 “ *multa extant.*” — And the testimony of the  
 accurate *Alting*, to which he alludes, is most  
 express, in his useful *Synopsis Institutionum*  
*Hebræarum, Chaldæarum, et Syrarum, &c.*  
 vol. i. p. 89, edit. 8vo. 1730.

“ HEBRÆI, *Verbum* primo loco collocant,  
 “ tum quod radicem fere exhibeat unde par-  
 “ tiúm aliarum vocabula derivantur; tum ob  
 “ amplitudinem tractationis: Sed Nos *Verbo*  
 “ primum locum in tractatione negamus, tum  
 “ quia *naturâ suâ, nomine posterius est* (quòd  
 “ *substantiam* sæpe notat, et *verbum, acci-*  
 “ *dens*) tum imprimis, quia *participia* (pars  
 “ *verbi*) sequuntur flexionem nominum; quam  
 “ proinde cognitam esse oportet, aut alieno  
 “ loco jam pertractanda est. Tertium porro  
 “ locum *Verbo* assignamus, quia *ob crebram*  
 “ *ellipsisin verbi substantivi, Sententia integra*  
 “ *ex solis Nominibus et Particulis formari po-*  
 “ *test, nullo prorsus Verbo interveniente.* Vide  
 “ Ps. iii. 9, et viii. 10, et xviii. 31-32.”

5. Several of the triliteral verbs, set down  
 as roots or themes by lexicographers, ac-  
 cording to the received hypothesis, are *ima-*  
*ginary*, and these are distinguished from the  
*real*



*real* roots, by being unpointed, in *Buxtorf*, *Castell*, &c.—And their amount is considerable: such as אהם, the supposed root of אמ, *Mother*; אחה, of אח, *Brother*; ים, of ים, *Sea*; &c. although the biliteral nouns themselves are as well entitled to the rank of roots as the foregoing, which are admitted to be such.

6. Several of the *real* verbs, supposed to be roots, may more naturally be derived from their offspring, thus, אבה to *regard* or *respect*, naturally flows from אב, *Father*; בנה, to *build*, from בן, *Son*; and accordingly, the verb is used in the sense of *begetting children*, Deut. xxv. 9. “So shall it be done  
 “unto the man, that will not *build up his*  
 “*brother’s house.*” The verb אלה, *To swear*, *curse*, or devote to destruction, naturally flows from אל God, who was appealed to in these solemn acts, as supreme arbiter. And this, even *Michaelis* himself, who adopts the received hypothesis, inconsistently admits: “Potius hoc ipsum אלה, *juravit*, denominatum putem esse ab אל: quasi dicas, *per Deum* aliquid affirmavit.” In like manner, the B. C. in question, although he derives  
 the

the divine name יה' from a trilateral verb, יהא', "to be lovely, fair, or admirable," following Cocceius and Vitranga, yet admits that "it may be taken as a root by itself." p. 154.

II. Having thus shewn, that the received hypothesis, or *Masoretic* scheme of derivation, is untenable in both its branches, from the genius and history of language; and that the *elementary* terms of all languages are naturally *nouns*, or names of the most obvious and striking sensible objects; and necessarily *monosyllables*, as being easiest of pronunciation: we may safely conclude, from analogy, that the simplest of the divine names, אֵל ÆL, and יה' JAH, are the most ancient of all; the venerable parents—אֵל (ÆL) of אֱלֹהִים (ÆL-ŌH); and of its plural אֱלֹהִים (ÆL-ŌH-IM: And יה' (JAH), of יְהוָה (JAH-OH), formed from their respective roots, by additional syllables, or by composition; according to the usual progress of language: and, indeed, that they cannot be derivatives, formed either by contraction or elision, from terms more compounded, I shall next endeavour to prove, by shewing the *insufficiency* of all the roots hitherto assigned to them.

N. B.



N. B. In adapting the foregoing primitive names of GOD to English pronunciation, I have departed from the *Masoretic* punctuation; and also from the orthography of the *British Critic*: 1. Because א, the first letter of אֵל and its compounds, is not a vowel but a consonant; the softest of the aspirates, *Aleph, He, Hheth*, (Arabic *Hha*,) and *Ain*: As in the proper name *Aaron*, which is pronounced *Haroun* by the Arabs. And 2. I have rejected the *Pathah furtivum* of the Masorites, אֵלֹהִים אֵלֹהִים, which is no vowel point; *Schultens*, Instit. p. 72-118, and seems to have “crept in” unnecessarily, if not mischievously, to confound the etymology; and, perhaps, to assimilate it to 3. the Masoretic punctuation of יְהוָה יְהוָה; which should rather be pronounced יַהוֹה: according to the most ancient Greek pronunciation, ΙΑΩ, fortunately preserved in the fragments of *Orpheus*, and the *Clarian Oracle*, and *Diodorus Siculus*; and approved of by *Origen* and *Jerom*, the most learned of the Fathers: though long since lost among the *Jews*; not daring, out of superstition, to pronounce “this glorious and awful name,”

Deut.



Deut. xxviii. 58, as their ancestors evidently did, 1 Kings xviii. 39.

I. SUPPOSED DERIVATIONS OF אֱל, ÆL and אֱלֹהִים, ÆLÓH.—1. Some *Jewish* grammarians, *Cocceius* and the *Hutchinsonian* school, derive both from אָלַה, “to swear”—which is justly rejected by *Michaelis* (as we have seen) and the B. C. p. 141-152.

2. *Michaelis* adopts the verb אָלַה as the root, in the sense of *benefacere alicui*, or *benefolus fuit*, from the Arabic noun *Ali*, signifying “good:” as intimating the *goodness* or *beneficence* of the DEITY; this is certainly a more honourable derivation than the former, which represents him “as an “object of mere *terror*”—and more consonant to *Scripture* and *the first philosophy*: “*Why callest thou me good?*” said our blessed SAVIOUR himself—“*there is none GOOD “but ONE, that is GOD*”—None, in whom goodness is an inherent, underived principle of conduct, Matt. xix. 17. And in the sacred commentary of the *Persian* rites, ascribed to *Zoroaster*, among several magnificent titles of THE DEITY, we meet *Αγαθων Αγαθοτατος*, “BEST OF THE GOOD.”—*Newton’s*

ton's *Chronology*, p. 353. Whence *Plato* probably derived his "deifying principle," τ'Αγαθον, "THE GOOD" supreme; noticed by the B. C. p. 141-149. And also the earliest *Latin* writers, their—"OPTIMUS "MAXIMUS"--his superlative *goodness* taking the lead of his *greatness*: And from the Greek Γαθ-ος, the contraction of Αγαθ-ος, might easily have been derived, the German GOTT, and our Saxon or English term GOD; and perhaps all those, ultimately, from the Syriac ܗܗܐ, *Hhad*, the contraction of the Hebrew ܗܗܐ, *Ahhad*, signifying "One"—by an easy transmutation of kindred consonants;—for this ingenious etymological series, we are indebted to *Hallenberg*, a Danish critic, cited by the *Monthly Review*, vol. xxxiv. Append. p. 483, which happily illustrates the peculiar force and beauty of our Lord's foregoing argument.

Still, however, *Michaelis's* derivation appears to be inadmissible, as it is not drawn from the pure source of the Hebrew language; and especially as *Michaelis* himself, p. 82, admits, that the primitive root ܗܗܐ, AEL, is wanting (or obsolete) both in the Arabic  
and



and Syriac dialects, although they retain its derivatives, of which *Ali* is plainly one: as also the verb *Alah*, in Arabic, to *adore* or *worship*. See *Cocceius*.

3. More exceptionable is the derivation offered by the B. C. p. 152.—“It appears “to come from the root אֵלָא in its primary sense of “approaching or coming close to” —*accedere*: (whence also descends the preposition אֵל [*El*, signifying *Ad*, *Versus*, *Juxta*]): according to this etymology, it will more particularly express the *omnipresence* of **GOD**, under the notion of a “proximity” or “coming close up to every thing.” When it takes the suffix of the first person singular, it expresses the suppliant’s sense of God’s constant proximity to him. In Psalm xxii. 1, [The] **MESSIAH** prays thus: “*My EL, My “EL—i. e. Thou that art usually close beside “me, wherefore hast thou forsaken me?”*”

But we may well ask, How is the relative idea of *loco-motion*, intimated hereby, to be reconciled with God’s filling all space, or being absolutely *omnipresent*? And how is “constant proximity,” or “perpetual closeness to the individual,” to be reconciled with



with the—Comment:—Thou that art *usually* close beside me?—These are inconsistencies, which I leave to the B. C. to reconcile. Besides, 2. His interpretation of the verb אלה, *accedere*, is imaginary, (and he grants it is “*obsolete*” in the Hebrew language, p. 147,) not to be found in any Hebrew lexicon: and 3. was evidently suggested by the preposition אל, *El, Ad, juxta*; which he rather unskillfully deduces from the verb; since all the lexicons, without exception, agree in representing אל as a distinct root itself; as well as the conjunction אל, *Al*, signifying “*Ne, Nequaquam* :” And surely these are as totally distinct from each other, and from the noun אל, (*ÆL*, differently pointed or pronounced,) as the English words *Ball, Bell, Bill, Boll, Bull*, consisting of the same consonants, and differing only in the vowel inserted. But, 4. The B. C. himself has inadvertently *approximated* more nearly to the leading signification of the word, in that of its descendant אלהים, p. 150.—“*In Exodus, when it is said of Moses, that He should be Elohim to Pharaoh, and Aaron his prophet;*” the use of the word is evidently figurative;

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and

and nothing more is meant, than that Moses should appear to Pharaoh as possessed of powers more than human: conferring blessings, and inflicting plagues, (both *supernatural*,) at his own pleasure, and employing Aaron as his instrument.—4. Approaching nearer to the truth, some of the ablest lexicographers, *Kimchi, Nathan, Buxtorf, Pagninus, Castell, Calasio, Leigh, Robertson, Taylor, &c.* rank the noun לָאֵל under the triliteral noun לֵאָל, AIL, signifying *fortitudo, vis, &c.* “might, strength,” &c. thus tacitly relinquishing one branch of the *Masoretic* scheme of etymology: But, as *Michaelis*, and others, justly observe, the latter is more naturally descended from the former simpler root, by the insertion of a servile *Iod*: לֵאָל, from לָאֵל.

5. *Parkhurst*, in his *Hebrew Lexicon*, although he relinquishes the other branch of the *Masoretic* scheme, exhibiting לָאֵל itself as a root; yet strangely and fancifully explains it “*the Interposer, Intervener, or Mediator:*” and says “it expresses the *omnipresence* of “*God, i.e. the universal extension* (I will not “*presume to say of his substance, but) of*  
 7 “ his



“ his *knowledge* and *power*.”—Although he himself had given a plainer and juster interpretation, in his Greek-Lexicon, under the head ΕΛΩΙ—taken from *Aquila’s* rendering of the first word of Ps. xxii. 1.—לִי, לִי,—*Ισχυρε μου, Ισχυρε μου*, “ *My strong one, My strong one.*” But his whole interpretation of that very important citation, appropriated by OUR LORD to Himself, in his agony on the cross, Matt. xxvii. 46, and Mark xv. 34, is so extravagant and revolting, that whatever respect I may entertain for his piety and erudition, when untingered with *Hutchinsonian* mysticism; (for surely “ the man “ *raves* when he talks of his *fire, light, and spirit,*”—as well observed of another critic of the same school; *Brit. Crit.* 1800, Feb. p. 208,)—yet, to pass it by uncensured, in *elementary* works of such extensive circulation, would be ill discharging the functions of a SACRED CRITIC.—“ In this dolorous “ exclamation of our blessed REDEEMER,” says *Parkhurst*, “ there seems a *propriety* “ and *emphasis* beyond what has been com- “ monly observed: for *Matthæw* [says] “ ‘ ABOUT (περι) the ninth hour, Jesus cried



“ *out with a loud voice, אֱלֹהִים, אֱלֹהִים, MY GOD,*  
 “ *MY GOD, why hast thou forsaken me!*—  
 “ The name by which he *then* addressed THE  
 “ DIVINITY [DEITY] referring to his  
 “ power:—But ‘ AT the ninth hour, (τῆ ὥρᾳ  
 “ τῆ ἐννατῆ, [according to] Mark)—when he  
 “ was in the very jaws of death, He *again*  
 “ cries out—‘ Ἐλωι, Ἐλωι, ΕΛΟΙ, ΕΛΟΙ, *why*  
 “ *hast thou forsaken me!*—[i. e.] אֱלֹהִים,  
 “ אֱלֹהִים,—Thou JEHOVAH, who art not only  
 “ אֱלֹהִים, MY (*my powerful*) GOD; but [also]  
 “ אֱלֹהִים, *bound to bear*, with my humanity,  
 “ *the curse due to man for sin—why hast*  
 “ *thou forsaken me!*—for ‘ *who is אֱלֹהִים, but*  
 “ *Jehovah?*’ Ps. xviii. 32. Compare Gal.  
 iii. 13,” &c. And in his Hebrew Lexicon,  
 under אָלַם, “ *to curse,*” &c. Art. III. p. 24,  
 third edit. He represents אֱלֹהִים, as a par-  
 ticipple, or participial noun *passive*, (formed  
 like אָבוּהוּ, Ps. cxxxviii. 6,) signifying Ἐπικα-  
 ταρατος, *one accursed, or subject to a curse:*  
 And such the REDEEMER [also] conde-  
 scended to become for us: For “ CHRIST  
 “ *hath redeemed us from the curse of the*  
 “ *law, being made A CURSE (καταρα) for us;*  
 “ *for it is written, CURSED (ἐπικαταρατος)*  
 “ *is*

“ *is every one that hangeth on a tree.*” Gal. iii. 13—citing Deut. xxi. 23.

So much false, presumptuous, and even blasphemous criticism, I have seldom been condemned “ *to cast down*” as a pioneer in the service of sacred literature! For, 1. waving the blasphemy of pronouncing “ THE BLESSED AND ONLY POTENTATE,”—*accursed!*—And that “ *No one speaking by divine inspiration, calleth JESUS accursed:*” (*αναθεμα*). 1 Tim. vi. 15, and 1 Cor. xii. 3,—so derogatory to “ the EVER BLESSED TRINITY,” as the inconsistent *Parkhurst* himself, piously and devoutly styles them just before, p. 21, the whole fabric of his hyper-criticism is baseless and visionary, built, 2. on a distinction without a difference;—For the preposition *περι*, “ *about*,” in Matthew, and *εν* or *επι*, “ *in* or *at*,” understood, in Mark, refer precisely to the same point of time, as is clear from the context;—the exclamation having been but *once* uttered: and His last ejaculation, “ *in the very jaws of death*”—being expressive of the highest faith and resignation conceivable: “ FATHER, *into thy hands I commit my spirit!*”



Luke xxiii. 46, in the words of another prophetic Psalm, xxxi. 5.—3. On a blunder, unworthy of an Orientalist, and especially a grammarian and lexicographer: Confounding Mark's *Syriac* rendering, אלהי, Ελωι, of the Hebrew אלהי, Ηλι, in Matthew; with an (imaginary) Hebrew participle passive אלהי, "accursed"—which does not once occur in that sense, throughout the whole range of the Hebrew Scriptures; though often occurring as the proper name of GOD; (signifying POTENTATE: as will be shewn hereafter) no less indeed than fifty-two times, as well remarked by the B. C. p. 147; and which, with the affix of the first person, uniformly drops the intermediate *vau* (according to the well-known grammatical rule for its exclusion, on the accession of a new syllable) being universally written אלהי, "My GOD," (like the *Syriac*) except in two cases, Ps. xviii. 47, and cxlv. 1, erroneously, אלוהי, in *Leusden's* and *Foster's* editions; but judiciously corrected into אלהי, in *Montanus's* Hebrew Bible of 1572, printed by *Plantin*; and by *Walton*, in his invaluable *Polyglott Bible*, (as *Parkhurst* himself admits,) and confirmed,  
in



in the former case, by no less than sixty MSS. of *Kennicott's* collation; and in the latter, by fifty-four MSS.—4. Besides, the Syriac rendering  $\text{ܐܠܘܝ}$ ,  $\text{Eλωι}$ , in Mark, is now considered as faulty by the ablest editors of the New Testament, by *Wetstein*, and by *Griesbach*, in his second edition of the Gospels, 1796: who both give  $\text{Ηλει}$  as the reading of the *Cambridge MS.* (formerly *Besa's*) and of *Eusebius*, supported by several additional vouchers, in the latter. And surely  $\text{Ηλι}$ , (as in Matthew), or  $\text{Ηλει}$ , accords better with the context of Mark, in the very next verse—“He calleth  $\text{Ηλιαυ}$  (*Elias*)” to which they bear a striking resemblance; but  $\text{Eλωι}$ , only a remote: and which might have crept into Mark's text, excluding the true word  $\text{ܐܠܘܝ}$ , or  $\text{Ηλι}$ , by the unskilfulness of some early transcriber; hastily concluding, that because the last word of the exclamation was Syriac, (*sabachthani* instead of the Hebrew *azabthani*), the first ought to be so too.

Since, therefore, none of the foregoing derivations of  $\text{ܐܠܘܝ}$   $\text{ÆL}$ , will stand the test of sober and rational criticism, and that no

others can be substituted, we are warranted to conclude, that it *is* itself an elementary root, and that it *is not* and *cannot* be a derivative; but rather the venerable parent of the proper names of GOD, through all the Oriental dialects; of  $\text{\AA LOH}$ , in Hebrew;  $\text{ALAH}$ , Chaldee and Arabic; and in Arabic, with the emphatic article  $\text{AL}$ , “*the*,” prefixed,  $\text{ALALAH}$ , usually contracted into  $\text{ALLAH}$ ; in Ethiopic,  $\text{ULLAH}$ ; and in the language of the South Sea Islands,  $\text{ALOH}$ ; whence Captain *Cooke* found “ $\text{ALO, ALO}$ , the name of the supreme God of *Hapae*,” one of the Friendly Islands—*First Voyage to the Pacific Ocean*, vol. i. p. 404, cited by *Parkhurst*, Heb. Lex. p. 24; who asks, “Could they have got this name from any of the *Mahometans*?”—or must we refer it to a *higher* and more *ancient origin*?

We surely must refer it to the *remotest origin*. And, accordingly, in the book of *Job*, which probably is the oldest record extant in the world; written above 800 years before the *Exode* of the Israelites from Egypt, (as my *chronological* researches have led me to conclude: see *THE INSPECTOR*, p. 184.)



p. 184,) אֱלֹהִים occurs no less than fifty-three times; whereas, in the next oldest book, *Genesis*, it occurs only seventeen times; as the curious reader may find, on consulting those admirable helps to the Biblical student, *Romaine's* valuable edition of *Calasio's* Hebrew Concordance, and *Trommius's* masterly Greek Concordance, adapted to the *Alexandrine* version of the Septuagint. אֱלֹהִים, its first-born, is found no less than forty-one times (as the B. C. remarks) in the single book of *Job*, out of fifty-seven passages in all, throughout the purely Hebrew Scriptures: And its plural again, אֱלֹהִים, (signifying GOD in a singular sense,) twelve times also, in the book of *Job*; which all critics allow to be a highly *poetical* composition; But how does all this accord with the B. C.'s "safe conclusion?" p. 147. — "That the plural *Elohim* is the true *prose* word; and the other (*Eloah*) a word of *poetry*; not used as a name of GOD in prose, till the Jews, in their captivity, had learned to *Chaldaize*:" And consequently, that "the plural *Elohim* is the word, in the applications of which we may search for vestiges  
of



“ of the leading sense of the *obsolete* root—  
 “ *if it is any where to be found.*” — And  
 “ that *Elohim* includes the acts of *making*  
 “ and *providential care, and government,*”  
 p. 148.

*Non NOSTRUM est tantas componere lites.*

II. SUPPOSED DERIVATIONS OF ה',  
 יאח, and יהוה. יאחוח. 1. Cocceius, Vitringa,  
 James Robertson, and the B. C. (as before  
 remarked) deduce ה', יאח, from the verb  
 הא', to be *lovely, fair, or admirable*: “ It is  
 “ a name (says the B. C. p. 154) describing  
 “ GOD, not barely as *possessing* these per-  
 “ fections in Himself, but as *putting them*  
 “ *forth in act, for the protection and benefit*  
 “ of the godly. See *Vitringa* upon Isaiah,  
 “ xii. 2, and xxvi. 4. *It cannot be adequately*  
 “ *rendered in any language.* In the Tar-  
 “ gum [of both passages] it is rendered  
 “ דהילא, ‘ *timoris*’ or ‘ *terribilis*’ of *Sionita’s*  
 “ Latin translation, in the *Polyglott*; but  
 “ more correctly, *fortitudinis* or *fortis*; the  
 “ paraphrast, giving it the adventitious sig-  
 “ nification of אל, איל, [or its Chaldee de-  
 “ rivative היל]. In Greek, it might be, in  
 “ some

“ some degree, expressed by *Αυτοκαλον*, or  
 “ *Αυτο καθ’ αυτο καλον*: In English, by “ *All-  
 “ glorious*” or “ *All-adorable.*”

But, on examining *Buxtorf's* Lexicon throughout, (which probably is fuller than either *his* or *Schroeder's* list of verbal nouns in their grammars) I do not find a single instance of the exclusion of the second radical, *Ν*, without compensation: In sixty-eight verbals it is retained; and in six more, it is compensated by an “epenthetic” *Vau*. This derivation, therefore, fails, for want of *grammatical analogy*.

2. For the same cause, we hesitate not to reject the *Hutchinsonian* derivations of *ἦ*, *ΙΑΗ*, from the Hebrew verb *היה*, “*to be*;” and also of *ἦη*, *ΙΑΗΟΗ*, from its third person future *היה*, by changing the intermediate *Iod* into *Vau*, “to give it the semblance of a noun”—an unauthorized “*metamorphosis*” of the verb, which the B. C. justly reprobates in *Dr. Geddes*, (that *Mohawk* in *Sacred Criticism*,) p. 153.

————— *Et est MIHI sæpe vocandus  
 Ad partes.*

3. Equally

3. Equally objectionable is the supposed curtailment of יה from יהוה, according to the *Rabbinical* gloss, followed by several lexicographers: For surely the Jews would not dare to violate the *Tetragrammaton* or ineffable name. Besides, it occurs as a special name of God, Ps. lxxviii. 5, &c. and in the primitive doxology HALLELU-IAH — (PRAISE THE LORD)—and is used as distinct from יהוה, being connected with it, Isa. xii. 2, and xxvi. 4, and, therefore, to prevent tautology, must contain some shade of difference therefrom. But it may be objected, that there is a reduplication of יה, יה, in Isa. xxxviii. 11, and of יהוה, יהוה, Exod. xxxiv. 6.—It must be observed, however, that in the former case, the *Syriac* version found יהוה; exhibiting the usual rendering thereof, להויה: which is supported by two MSS. of *Kennicott's* and *De Rossi's* collations: the reduplication might have arisen from the accidental change of the middle *Vau* in יהוה into *Iod*; or, perhaps, from its usual abbreviation in the Targums, a double *Iod*. In the latter case, the reduplication vanishes before a more correct translation:

“ And



“ And THE LORD said: THE LORD [is]  
 “ GOD,” &c.

Hence, several of the lexicographers represent ה' as a separate root, *Buxtorf*, *Pagninus*, from *Kimchi*, &c. And the variable B. C. allows it “ may be taken as a root by “ itself;” thus giving up its descent from the verb ה'א'.

4. Most of the lexicons, *Kimchi*, *Buxtorf*, *Pagninus*, *Robertsons*, *Taylor*, &c. rank יהוה under the verb הוה, “ to be”—(the Chaldee form of ה'ה), supposing that it is taken from the third person future, יהוה, *Jehveh*. But besides the difference of pronunciation between this and יהוה, יאחוח; it represents the first radical *Iod*, of the noun, as borrowed from a servile *Iod* in the verb: contrary to grammatical analogy.

5. The *British Critic*, in question, strongly inclines to the opinion of *Hutchinson*, *Parkhurst*, and many others, that the word יהוה, (as being a *quadriliteral*) is really a compound: “ compounded of the divine name “ יה, יאח, and הוה, [HOVEH], the *Benoni* “ [participle of the present tense] of the root “ הוה.” And thus, the import of *Je-hovah*,  
 will

will be “*The All-glorious Self-Existent.*” And, consequently, his paraphrase of divine titles, Josh. xxii. 22,—EL ELOHIM IAHOVAH, &c. is, “*Omnipresent [is]—the All-glorious Self-existent Maker and Governor,*” &c.

But the B. C. is equally unfortunate in his explanations of IAH and IAHOH, as of ÆL and ÆLOHIM, before; and his insertion of the verb substantive “*is,*” (which is wanting in the original,) is rather injurious to the connexion, in this most sublime and animated, but difficult and involved passage; containing the solemn appeal to Heaven of the *Transjordanite* settlers, and vindication of themselves against the charge of idolatry. The whole passage, I apprehend, may more correctly be rendered, and the divine titles, more simply explained, thus:

“THE GOD OF GODS, THE LORD! THE  
 “GOD OF GODS, THE LORD! Himself  
 “knoweth, and *Israel* also shall know;  
 “whether [we have done this] through *re-*  
 “*bellion* — (and if, through transgression  
 “against THE LORD, save us not this day!)  
 “—to build ourselves an altar, in order to  
 “forsake



“ forsake THE LORD ; (and, if to offer  
 “ thereon burnt-offering or oblation, or if,  
 “ to offer thereon peace-offering, let THE  
 “ LORD himself judge !) —Or whether we  
 “ have not [rather] done it, through a re-  
 “ ligious fear of [this] thing : that is to say,  
 “ Lest your children might say unto our  
 “ children, hereafter : *What have ye to do*  
 “ *with THE LORD, THE GOD OF ISRAEL,*  
 “ *ye children of Reuben and Gad ? For THE*  
 “ *LORD hath made Jordan a boundary be-*  
 “ *tween you and us ; Ye have no share in*  
 “ THE LORD : And so, your children might  
 “ cause our children to cease from worship-  
 “ ping THE LORD : Therefore, we said, *Let*  
 “ *us build ourselves an altar,—neither for*  
 “ burnt-offering nor for sacrifice, but for a  
 “ witness between you and us and our pos-  
 “ terities, &c. for a pattern,” &c. Josh. xxii.  
 20, &c.

This passage contains an admirable and  
 authentic specimen of the purity and the  
 simplicity of primitive faith : The leading  
 idea of IAH, I take to be “ sameness” or  
 immutability ; of its immediate derivative,  
 IAHOH, “ oneness,” or unity ; of ÆL, “ power ;”  
 and



and of ÆLOHIM, its descendant, “*dominion.*” And surely these most striking and obvious attributes of the Deity were judiciously selected, to repel the charge of *Idolatry* and *Polytheism*; by professing their belief in the universal sovereignty of “the only true GOD.”—“*The powerful (GOD) omnipotent (OF GODS) the one (LORD).*” As the same august titles should be rendered, Ps. l. 1, in that magnificent summons of all the nations of the earth, to attend the general judgment; so finely and awfully illustrated, Matt. xxv. 31-46, and Rev. xi. 17-18, and xv. 3-4, and xix. 6, and xx. 11-15.

And that these indeed, are the *genuine* and *scriptural* “notions involved radically in the DIVINE NAMES,” I shall next endeavour, with *God’s* help, to prove.

## PART II.

THE first part was confined to the irksome and ungrateful task of “*casting down*” etymological “*imagination*s,” imposing, from their antiquity, and from the authority by which they are still patronized ; but which, I trust, were fully proved to be unsubstantial and fanciful, and consequently injurious to the cause of SACRED CRITICISM, which rests on the solid foundation of sober etymology and sound theology :—I now proceed, in this second part, with more cheerfulness and alacrity, to “*build up*,” the genuine and scriptural leading significations of the primitive names  $\text{ÆL}$ ,  $\text{ÆLOH}$ ,  $\text{ÆLOHIM}$  ; and the principal epithets with which they are connected in Holy Writ ; reserving for the third part, the discussion of the significations of the remaining names,  $\text{IAH}$ ,  $\text{IAHON}$ , and their auxiliaries.

And here, it may be necessary to anticipate an objection drawn from the great abstruseness and mysteriousness of the subject:

L

—“ If

—“ If the Primitive Names of THE DEITY  
 “ be so ‘ SECRET’ or mysterious, in their ra-  
 “ dical significations; if the nature and at-  
 “ tributes of THE DEITY, which they de-  
 “ note, be so incomprehensible to human  
 “ reason, is it to be imagined that they could  
 “ have been framed in the infancy of human  
 “ society, when mankind were too much en-  
 “ grossed by outward objects, and the supply  
 “ of their temporal wants, to afford leisure  
 “ or inclinations, for abstract speculations  
 “ so profound and abstruse; which have  
 “ baffled the researches and confounded the  
 “ skill of the acutest metaphysicians and  
 “ theologians since, in the most learned and  
 “ polished ages of the world?”

However incomprehensible in their full extent the nature and attributes of THE DEITY, even to the highest orders of rational creatures; “ *intimately known*” only to “ THE SON OF HIS LOVE;” yet as that all-gracious Son has been pleased to reveal Himself, and to expound the SPIRITUAL nature and worship of THE FATHER OF ALL, to mankind, “ in divers degrees and “ sundry ways” of information, to our first  
 parents



parents and the patriarchs, in ways suitable to human capacity and comprehension ; is it to be imagined that when *Adam*, by the divine suggestion, gave *names* to all the inferior animal tribes, he should neglect or omit some appropriate appellation for his Almighty CREATOR and PRESERVER?—If man was formed a *religious*, as well as a *social* being, could he want words to breathe forth his supplications, praises, and thanksgiving to the supreme source of all the comforts he enjoyed, all the provisions appertaining to *life and godliness*? as well as the glorious prospects of future happiness in the eternal mansions? No, surely.

“ THE ORACLE OF THE LORD,” we collect from the testimony of Holy Writ, personally conversed with *Adam* and his wife, in the garden of *Eden*; with their son *Cain*; with *Noah*, with *Abraham*, *Moses*, *Elijah*, and many other worthies, under the Patriarchal and Jewish dispensations, “ *face to face*,” familiarly, as a friend, or awfully as a judge: sometimes in a “ *still small voice*,” as a man; sometimes in a voice of thunder, as an offended God.—In all these

cases the idea of *supernatural power*, both to save and destroy, would obviously be the first that occurred to the human mind, excited and verified by the various and astonishing effects, displayed throughout the natural and moral world: and according to sound philosophy, the idea of *power*, active or passive, is one of the earliest simple ideas, impressed on the imagination; as the sagacious *Locke* observed: who has justly remarked also, that however simple and uniform the adequate idea of THE SUPREME BEING in his most mysterious and incomprehensible nature may be, yet our faint and imperfect notion of HIM is complex, made up of his most obvious attributes or qualities, as exhibited in his works of Creation and Providence; in which *power*, *wisdom*, and *goodness*, are foremost; calculated to impress on our minds the corresponding sentiments of *fear*, *admiration*, and *love* \*; and

\* See Bishop *Butler's incomparable Discourse on THE LOVE OF GOD*; and *Hales's Analysis Fluxionum, Append. II. DE ENTE SUPREMO*, p. 102—110, intended as a Commentary on the SCHOLIUM GENERALE of *Newton's Principia*.

these

these several ideas were probably the first ingredients of the signification of the earliest name of God, which probably was  $\text{ĒL}$ ,  $\text{ÆL}$ , chiefly denoting his *power*. Traces of which are to be found in the primitive names of the Deity, among all the nations of antiquity, civilized or barbarous, throughout the globe. Thus  $\text{Ηλ}$ , we learn from *Sanchoniatho*, was the title given to *Saturn*, the oldest of the *Phenician* gods. And in the various dialects of the Greek language, the true orthography of the Hebrew name is still happily preserved, in the title of the *Sun*, the first object of *Zabian* idolatry,  $\text{Αελ—ιος}$ , in the *Doric*, or oldest;  $\text{Ηελ—ιος}$ , in the *Ionic* of Hesiod and Homer; and  $\text{Ἡλ—ιος}$  in the *common* or latest.

Hence “*the fear of GOD*,” Gen. xx. 11, and “*the fear of THE LORD*,” Job xxviii. 28, are both rendered  $\text{Θεοσεβεια}$ , “*Religious Worship*,” by the Septuagint; and the Heathen rendering  $\text{Δεισιδαιμονια}$ , is used in the same sense by St. Paul, at *Athens*, Acts xvii. 27, though degraded into *superstition*. It is observed of the colony transplanted into the land of Israel, after the captivity of



the ten tribes; “ They *feared* the LORD,” (who had sent lions among them, to punish them for their neglect of Him, “ the tutelar God of the land;”) “ *and served their own gods*”—or associated their worship with his; according to the *accommodating* spirit of ancient polytheism, 2 Kings xvii. 33.

And that the leading attribute of THE DEITY among all nations, was indeed *power*, will further appear from SCRIPTURE, teaching us, in the original, and the ancient versions, the true import of—

1. אֱלֹהִים, ὁ Δυνατός, “ POWERFUL,”—ὁ Θεός, GOD.

The term אֱלֹהִים, in the abstract sense, denotes *power*; and in the concrete, *powerful*. Thus *Laban* threatened his fugitive son-in-law *Jacob*, when he overtook him:—It is in “ *the power* of my hand to do you *hurt*,” Gen. xxxi. 29. The original phrase, שׁוֹמֵר יְדֵי לֵאלֹהֵי אֲבִי, may be more literally rendered, “ It belongeth *to the power* of my hand,” &c. and is well explained by the Chaldee paraphrast: אֵיתָּ חֵילָּ בִּידֵּי, “ There is *the power* in my hand,” &c.—thus unequivocally expressing אֱלֹהִים by its Chaldee derivative

tive

tive לִח, of the same import: And accordingly, in Neh. v. 5, the Septuagint literally render לִח, in the same phrase, by Δυναμις, “power,” although in the former instance, they have well expressed its spirit, by Ισχυρεῖ ἡ χεὶρ μου,—followed by the Latin Vulgate, *Valet manus mea*—“my hand is able.”—And the same phrase, in the same sense, occurs also in Deut. xxviii. 32, Prov. iii. 27, and Mich. ii. 1, fixing the abstract sense of לִח to be *power*, either to save or destroy.

The learned but fanciful *Michaelis*, who too often acts the hypercritic, not satisfied with this plain and obvious interpretation, prefers a novelty of his father’s invention, in his *Supplementa ad Lexica Hebraica*, p. 84, expounding the phrase—“*Est pro DEO manus mea: i. e. nullo DEO adiutore opus habeo*”—and referring to the arrogant boast of the impious tyrant *Mezentius*, Virgil, *Æn.* x. 773.

*Dextra mihi Deus, et ferrum quod missile libro—  
Nunc adsint!*—

But this is no less at variance with his own derivation of לִח, intimating, as we have

seen, *goodness* or *beneficence* ; than with the context, in *Laban's* case, who was only restrained from hurting *Jacob*, by *the fear of God*, who had warned him to avoid it the night before.

The mystical *Parkhurst* whimsically renders the phrase, “ It is *for* (belonging to) “ the *interposition* of my hand,” or, “ if I “ *interpose* my hand I can.”—But how *interposition*, in order to *hurt*, accords with the notion of *mediation*, which he assigned before, let the *Hutchinsonians* decide. The title וְיָדָא, indeed, implies *mediation*, as will be shewn.

In the concrete sense, אֱלֹהִים signifies *Powerful*. In twenty instances, it is rendered *Ισχυρος* by the *Septuagint*. Thus in the two parallel passages, *Ps.* xviii. 31, and *2 Sam.* xxii. 31. The emphatic term אֱלֹהִים, “ *THE GOD,*” is rendered ὁ *Ισχυρος*, “ *THE MIGHTY,*” by the *Septuagint* : and it is still more critically expressed in the *New Testament*, *Luke* i. 49, by ὁ *Δυνατος*, “ *THE POWERFUL ;*” whence *Paul*, *Rom.* i. 20, represents *Αἰδῖος* *Αυτῆ* *δυναμῖς* *καὶ* *θειότης*, “ *HIS eternal power and*  
“ *god-*



“godhead” as synonymous; or *power* as the leading attribute of the *godhead*.

But as אל, “Powerful,” was a general term, including, and in process of time applied to, inferior agents, *Angels, Princes, Heroes*; and even degraded to the inanimate creation, by the stupidity of *Zabian* idolatry, (or adoration of “the *Host*” of Heaven, the *Sun, Moon, and Stars*;) it became necessary for the preservation of the patriarchal religion in its primitive purity, to distinguish THE GOD SUPREME, by epithets or attributes. The earliest of which were peculiarly levelled against this idolatry: as, 1. ממעל, “from above,” (derived from על, “above,” whence the verb עלה, *to ascend*;) rendered ὑψιστος, “*Most High*,” by the Septuagint, Job xxxi. 28.

We next find the synonymous epithet עליון, derived also from על, “above,” and rendered also by the Septuagint ὑψιστος, “*MOST HIGH*,” which was used in the adjacent country of *Canaan*, in *Melchizedeck* and *Abraham’s* days, אל עליון, “*GOD MOST HIGH*,” Gen. xiv. 18. And among the *Phœnicians*, the same epithet prevailed; as  
we

we learn from *Philo Biblius*—κατα τετρας γινεται τις ΕΛΙΟΥΝ καλεσμενος, “ among them “ there is a certain God, called ELIOUN.” And in the *Punic* language (which was a daughter of the *Phœnician*) ALON signified God ; and it is so used plurally in the *Pænulus* of *Plautus* ; as the learned *Scaliger* and *Bochart* have judiciously interpreted the *Punic* expressions *Ythalonim Walunoth*, (את-עליונים ועליונות,) “ *The gods and goddesses.*” See *Scal. De Emend. Temp. Fragment.* p. 30, and *Bochart*, vol. i. p. 707.

THE ORACLE OF THE LORD (DABAR IAHOH) who appeared to *Abraham*, Gen. xv. 1, did afterwards style himself, xvii. 1, 'אל שדי, (ÆL SADI,) “ GOD ALMIGHTY” or “ ALL-SUFFICIENT:”—for the *Septuagint* render 'אל שדי, ὁ Ἰκανος, “ *The Sufficient,*” in Job xxxi. 2, and xxxix. 32, Ruth i. 20, Ezek. i. 24, because, as *St. Paul* finely explains, 2 Cor. iii. 5, Ἡ ἰκανότης ἡμῶν ἐκ τοῦ Θεοῦ, “ *Our sufficiency is from GOD.*”—This establishes *Solomon Jarchi*'s, and the most judicious grammarians' etymology, considering 'אל שדי as compounded of ש, the abridgment of אשר, “ *who,*” and אל, “ *sufficiency,*” in the abstract

abstract sense ; or “ *sufficient*” in the concrete.

And that this is the true meaning of '7, (which is also found in *Arabic*,) appears from its derivatives in the remote dialects of the west. The primitive *Greeks* called their supreme God Δις ; its true root appearing in the oblique cases, Δι-ος, Δι-ι, Δι-α, which oblique cases were afterwards retained, and attached to Ζευς, when the nominative Δις grew obsolete, as it did in *Hesiod* and *Homer's* days.

The *Latins*, by a grosser corruption of Patriarchal theology, degraded *Dis* into the name of their infernal god *Pluto* :

Noctes atque dies patet atri janua Ditis. VIRGIL.

exhibiting in its oblique cases *Di-tis*, *Di-ti*, *Di-tem*, its descent from '7, *Di*. As the name *Pluto* also derived from πλοτος, “ *wealth*,” well expressed the meaning of the root.

But that the original application of *Dis*, even among the *Latins*, was to the GOD OF HEAVEN, appears from the poetical compound *Dis-piter* ; (evidently from the Greek,

Δις-



Δις-πατήρ, still preserved in the oblique case, Δι πατρὶ, by *Hesiod* and *Homer*,) which all the editors of *Horace*, have unskilfully metamorphosed into *Diespiter*, quasi *Diei pater* ; Od. I. 34, 5.

—Namque [*Diespiter*] *Dis-piter*.

*Igni corusco nubila dividens*

*Plerumque ; per purum tonantes*

[*Nuper*] *egit equos volucremque currum.*

There are various other epithets combined with אל, as גבור, “*mighty*,” Deut. x. 17, Isa. ix. 6, or taken separately, which sufficiently prove, that the leading idea of the primitive names of God was *power*, such as אביר, “*mighty*,” Gen. xlix. 24, כאביר, “*as a mighty*” one, Isa. x. 13, whence, perhaps by syncope, כביר, “*mighty*,” Job xxxi. 25, and their plurals, אבירים, “*Angels*,” Ps. lxxviii. 25, or כבירים, “*mighty*” as waters, Isa. xvii. 12,—whence were evidently derived the ancient *Egyptian* and *Samothracian* gods, the “*Cabiri*,” rendered by *Orpheus*, ενδυνατεις: by *Varro*, *Divos potes*. See *Herodotus*, b. iii. and *Bochart*, vol. i. p. 394.

II. אלוה

II. אֱלֹהִים: ὁ Δυναστεύς, THE POTENTATE: ὁ  
 θεός, GOD.

The term אֱלֹהִים, as well as its root אֱל, is combined with the same epithet, מִמַּעַל, “*from above*,” Job xxxi. 2.

- “ I have made a covenant for my eyes ;
- “ Why then should I think upon a Maid ?
- “ For what would be [my] share in GOD ABOVE\* ?
- “ Or [my] inheritance in the ALMIGHTY ON HIGH † ?
- “ Is not destruction reserved for the wicked ?
- “ And estrangement [FROM GOD] for the workers of  
 “ iniquity ?

How admirably and how awfully has OUR LORD commented on this curious specimen of *patriarchal* “ Religion pure and undefiled,” in his divine discourse on the Mount, Matt. v. 28-29.

2. אֱלֹהִים is substituted for אֱל. Thus in the passage, “ *Who is GOD save THE LORD ?*” which occurs twice, 2 Sam. xxii. 32, and Ps. xviii. 31 ; in the former place, “ GOD” is expressed by אֱל ; in the latter, by אֱלֹהִים.

We may conclude therefore, that אֱלֹהִים is intensitive, or a proper name of the true God, as in Isa. xliv. 8.

\* אֱלֹהִים מִמַּעַל.

† שְׂדֵי מַמְרוּמִים.

“ *Is there any GOD \* beside ME?—*

“ *I know not any*”——

And it is expressly contrasted with the Heathen *False gods*, styled שָׂדִים, “ *Al-* “ *mighties*,” Deut. xxxii. 17, (rendered “ *De-* “ *vils*” in our translation.)

They sacrificed to *false gods*, and not to GOD †:

To *gods ‡* whom they knew not; to new-comers,

Whom your Fathers feared not:—Of the Rock that begat thee,

Thou art unmindful! and hast forgotten THE GOD § that bare thee!

Here again אֱלֹהִים (as corrected by twenty-three MSS. *Kennicot* instead of אֱלֹהִים) and אֱלֹהִים are plainly synonymous: and the plural, אֱלֹהִים, applied to the Heathen false gods; like שָׂדִים, עֲלִיּוֹנִים, &c. which, in the singular, had been originally appropriated to the true God, before the introduction of *Idolatry* and *Polytheism*; and as אֲבִיר, an epithet of “ *THE GOD of Jacob*,” Gen. xlviii. 24, is rendered Δυναστης, “ *Potentate*,” by the *Septuagint Version*, which is applied, 1 Tim. vi. 15, to “ *THE BLESSED and ONLY POTEN-*

\* אֱלֹהִים.

† אֱלֹהִים.

‡ אֱלֹהִים.

§ אֱלֹהִים.



“TATE,” it may not unreasonably be considered as the most appropriate rendering of אֱלֹהִים:—which is used no less than fifty-two times in the purely Hebrew Scriptures, to denote the true God; and only five times misapplied to express a false god; as of the Assyrians, Chaldeans, Syrians, &c. 2 Chron. xxxii. 15, Habac. i. 11, and Dan. xi. 37-38.

Who then can read without astonishment, mingled with pity and indignation, the following rash and most unfounded assertion of *Parkhurst*, Heb. Lex. p. 23: “It may be doubted, whether אֱלֹהִים [rather אֱלֹהֵי] in the singular, be ever in the Hebrew, (as distinct from the Chaldee,) used as a name for JEHOVAH the true God: I can find but two passages, namely, Deut. xxxii. 17, and Dan. xi. 38, where it may seem to be so applied!”

III. אֱלֹהִים. Θεοί, GODS; Θεός, GOD; ὁ Παντοκράτωρ, or ὁ μόνος Δεσποτής, THE OMNIPOTENT, or SOVEREIGN.

1. The plural, אֱלֹהִים, is rendered Θεοί, “gods,” in a multitude of passages, denoting, 1. *the false gods or Idols* of the Heathen, as in the foregoing

foregoing instance, Deut. xxxii. 17, Exod. xxii. 20, Jer. x. 11, &c. &c. 2. *Angels*, as in Ps. viii. 6, xcvi. 8, &c. where the original, אלהים, “*gods*,” is so interpreted by the Ancient Versions, and by Heb. ii. 9, and i. 6, intimating the application of both passages to JESUS CHRIST.

“Thou hast made HIM a little lower than “*the Angels* ;” [during his incarnation.] “Worship HIM *all ye Angels of God*.” Where it denotes *Judges* or *Magistrates*, considered as the Delegates or Vicegerents of GOD, invested with his *Authority*, and armed with his *power*, Rom. xiii. 1-5, 1 Pet. ii. 13-17, as in the following passages, Exod. xxi. 6, and xxii. 8, where האלהים, the emphatic plural, is rendered in both ריניא, “*the Judges*,” by the Syriac and Chaldee Par. and by the Vulgate “*Judices* ;” and by the Arabic in both “*Judge*” — deserting the Septuagint Version, its usual guide ; which renders, in the former passage, προς το κριτηριον τῶ Θεῶ, “*to the tribunal of God* :” and in the latter, ενωπιου τῶ Θεῶ, “*before God* :” on which *Parkhurst*, misled by *Gusset*, forms “his imagination,” that אלהים did not signify *Rulers*



*Rulers or Judges,*” Heb. Lex. p. 23. Whence the B. C. *Feb.* p. 150, has hazarded the unguarded assertion—that “not a single *unquestionable* instance is to be found in the “whole Bible, of the application of the word “to *any such persons.*”

Besides these two instances;—in which פללים is plainly of the same import with האלהים *Pelilim*, in the intermediate passage, Exod. xxi. 22; which the Syriac Version and Chaldee Paraph. (as in *Job*,) likewise render דניין, “*the Judges*”—there is a third, in which its application is most unquestionable;—decided by the authority of JESUS CHRIST himself, in his admirable *Argumentum ad hominem*, addressed to the *Jews*; who were going to stone him for blasphemy; “because,” said they, “*Thou being a Man, (ανθρωπος,) makest thyself a God, (Θεον):*” JESUS answered them, *Is it not written in your law, (Ps. lxxxii. 6,) “I said ye are gods?”* &c. If [then] He called *them* [the *Judges*] *gods*, to whom THE ORACLE OF GOD came; and the Scripture cannot be broken, [or controverted,] How say ye of HIM whom THE FATHER consecrated, and sent forth into the world,



“*Thou blasphemest :*” because I said, “*I am*  
 “*THE SON OF GOD?*” John x. 33-36.  
 Surely if אלהים, in the Psalm cited, did not  
 signify *the Judges* of the *Jewish Sanhedrim*,  
 invested with the high privilege of expound-  
 ing the *divine oracles*, and deciding, as *Dele-*  
*gates*, in cases of conscience and criminal  
 causes, and giving counsel in state affairs,  
 OUR LORD’S argument must be imperfect  
 and invalid: but it is complete and unan-  
 swerable; rising from their own concession  
 in a lower instance,—in the case of ordinary  
 mortals, styled *gods*,—to himself, the eter-  
 nal, and only genuine SON OF GOD;—and  
 therefore *a fortiori*, entitled to the appella-  
 tion of A GOD, (Θεός,) in the strictest sense  
 of the word. And indeed *Parkhurst* him-  
 self admits, that “in this last text, (Ps. lxxxii.  
 “6,) the word אלהים is applied to *earthly*  
 “*magistrates* or *judges*.”—And he rightly  
 observes, “that it is only in a *comparative*  
 “or *metaphorical* sense;—the prefixed ar-  
 “ticle כ, ‘*as*,’ or ‘*like*,’ being understood  
 “here;”—as it is actually expressed in the  
 latter clause of the sentence, Ps. lxxxii. 6.

“ I said,

“ I said, ye are *gods*; even all ye, sons of the Most

“ HIGH :

“ But ye shall die *as Man*; and fall, *as one* of the

“ Princes.”

And the cause of their punishment was before expressed in the indignant interrogatory at the beginning of the Psalm :

“ How long will ye *judge iniquitously*, and accept the persons of the wicked ?

2. That the plural אלהים, and emphatically האלהים, is, in numberless passages, taken in a singular sense, and applied to THE ONLY TRUE GOD, is most unquestionable, as in the very beginning of *Genesis* :—“ GOD *created the Heavens and the Earth* ;” where the singular verb ברא, *creavit*, decides the singular import of the nominative אלהים. And this decides the singular import likewise of the plural form בוראִיךְ, “ *Thy Creator*, Eccl. xii. 1, not “ *thy Creators*,” according to *Parkhurst’s Trinitarian Mysticism* ; and of, עשׂוּי, “ *His Maker*,” Ps. cxlix. 2, not “ *his Makers* ;” in defiance of all the versions, ancient and modern.

And thus, in that explicit declaration, or confession of faith, Deut. iv. 35 : “ THE



“ LORD is THE GOD ; [there is] *none else* “ beside HIM :”—where the emphatic term אלהים ought to be rendered “ THE GOD,” as it is, more correctly, in the application of this passage, in our translation, of 1 Kings, xviii. 39, where the *Israelites* acknowledged the superiority of the TRUE GOD above *Baal*, by an animated repetition: “ THE LORD is THE GOD ! THE LORD is THE GOD !”—and not *Baal*, the idol of the *Sidonians*, or the intelligence supposed to reside in the sun. In both places, the pronoun הוא, rendered “ *He*” by our translators, by a well-known idiom in the Hebrew language, frequently supplies the place of the present tense of the verb substantive “ *is* :” and by the same analogy, the pronoun אני, *I*, involves “ *am*,” in GOD’S assertion of his supremacy, Isa. xlv. 5, “ I AM THE LORD, and [there is] *none else*, beside Me [there is] *no God* ;” in this passage the emphatic article ה is clearly understood before אלהים, as in the parallel passages, though not expressed.

The application of אלהים to THE MESSIAH is also expressed, Ps. xlv. 6, “ *Thy*  
“ *throne,*



“ *throne, O GOD, is for ever and ever,*” &c. and is clearly distinct from its application to THE FATHER, in the next verse: “ *Therefore GOD, THY GOD, anointed thee with oil of gladness above thy fellows,*”—as incontrovertibly established by St. Paul’s citing the Septuagint version of this passage, to prove the *divinity* of JESUS CHRIST; Heb. i. 8. And it is unquestionably applied also to THE SON, in *Manoah’s* exclamation to his wife, after they had seen him visibly ascend into heaven in the flame of the sacrifice, which, by his directions, they offered unto THE LORD, Judg. xiii. 22. “ *We shall surely die, because we have seen GOD!*” (אלהים.)—They plainly understood Him to be “ THE ANGEL OF THE LORD,” emphatically so styled, as being “ THE ANGEL OF HIS PRESENCE,” Exod. xxxiii. 14, Isa. lxiii. 9, or “ ANGEL OF THE COVENANT,” Mal. iii. 1, who appeared to *Moses* in the burning bush, Exod. iii. 2, and styled himself “ THE LORD,” assuming the highest title of the Godhead, Exod. vi. 3.—Because “ the name of THE LORD” was “ *intimately vested in Him,*” Exod. xxxiii. 21,—even

under the *patriarchal* dispensation, as THE ORACLE OF GOD, Gen. xv. 1, Rev. xix. 13, “*whose face no man could see, and live,*” Exod. xxxiii. 20; and who, not many years before, Judg. ii. 1-4, upbraided the people for their breach of the Covenant, in not destroying the idolatrous *Canaanites* and their altars: and in the case of *Manoah*, when he came as a DELIVERER from *Philistine* bondage, declared that his “*name was SECRET,*” or rather “*WONDERFUL,*” Judg. xiii. 18, for so is the original term, אֱלֹהִים, more correctly rendered by the Septuagint, Θαυμασον; and by the Alexandrian version also, in that enumeration of the titles of the incarnate “*SON OF GOD,*” Isa. ix. 6, “*His name shall be called WONDERFUL,*” &c. And in that sublime and tremendous description of JESUS CHRIST inflicting vengeance on all his enemies, Rev. xix. 16, “*He hath THE NAME written on his vesture and on his thigh; KING OF KINGS, and LORD OF LORDS.*”—His NEW NAME, or additional authority, Rev. iii. 12, “*which no one knoweth, save the Receiver,*” Rev. ii. 17, but which was expressly foretold by  
the

the unerring word of prophecy, to be communicated to Him, in and throughout the universe, see Dan. vii. 13, 14, compared with Rev. v. 6-13.

How was it possible, then, for the B. C. so far to forget himself, and the reverence due to the mysterious subject, as to pen the following passage?—"It must be granted, that in both these passages, (Ps. xlv. 6, and Judg. xiii. 22,) the name of *Elohim* is given to a *single person*: and cannot, it should seem, in these instances, imply *plurality of persons*. The solution of the difficulty is, that the passages are only *two*; and in both we must admit a sort of *CATACHRESIS*, [i. e. *an abuse of terms!*"] p. 152.

Is this to discharge skilfully and faithfully, the perilous and delicate functions of SACRED CRITICS?—Is this, "to HONOUR THE SON, according as we HONOUR THE *Father?*" Or do not such rash and revolting solutions rather tend to "DISHONOUR both THE FATHER and THE SON"—by sheltering ignorance of their glorious and awful names and persons, under *hard words?*



and is not the succeeding passage, equally at variance with common sense, and with the Scripture of Truth?

“ The unity of the three Persons in the  
 “ essence, is so strict and intimate, that any  
 “ *general appellation* of the Godhead may  
 “ be applied to *any one*: reminding us of  
 “ the *plurality* by that application, though  
 “ not *implying*, to be sure, a *plurality* of  
 “ persons in the *single* person: which would  
 “ be a contradiction in terms.

“ That this is the *true* account of the  
 “ matter, is evident from what has been re-  
 “ marked on Ps. xlv. 8, taken in connexion  
 “ with its context; and it is confirmed by  
 “ what OUR LORD himself said to St. *Phi-*  
 “ *lip*: *He that hath seen ME, hath seen*  
 “ MY FATHER *also*. We may add with  
 “ respect to both these passages, what  
 “ Mr. *Parkhurst* has remarked of the first,  
 “ [Heb. Lex. p. 22,] that the word *Elohim*  
 “ is applied to [*the Messiah*] the second per-  
 “ son *singly*, as *the Representative of the*  
 “ *whole Trinity*.”

The source of this strange mysticism may perhaps be traced up to the celebrated book  
 of

of *Zohar*, the oracle of the Rabbinists: which, ad § 6 *Levitic.* states it thus: “ Veni  
 “ et vide mysterium verbi *Elohim* ! Sunt tres  
 “ *gradus*, et quilibet *gradus* per se distinctus;  
 “ veruntamen sunt *unus*, et in unum conjun-  
 “ guntur, nec unus ab altero dividitur.”—  
 And the author adduces the Hebrew letter  
*Shin* ש, as symbolical of this three-fold dis-  
 tinction of the Divine Nature; comparing  
 THE GODHEAD to *the root*; and the three  
 HYPOSTASES (OR PERSONS) to *the three*  
*branches of that letter!*

On the contrary, so completely is the  
 plural form ÆLOHIM singularized, (if I may  
 be allowed the expression) in *many* applica-  
 tions, to “ THE LORD and also to HIS  
 “ CHRIST,” that its adjuncts and attributes  
 are indiscriminately plural and singular: thus  
 “ THE LIVING GOD,” (inherent in THE  
 FATHER, and communicated to THE SON,  
 John v. 25, and Rev. i. 18,) is expressed  
 by אלהים-הים, *Dii viventes*, Deut. v. 26,  
 1 Sam. xvii. 26-56, Jer. x. 10, and xxiii.  
 6-36. But by אלהים-הי, *Dii vivens*, 2 Kings  
 xix. 4-16, Isa. xxxvii. 4-17. Both corre-  
 sponding to the grammatical form, אלהי,  
*Deus*



*Deus vivens*, Josh. iii. 10, Ps. xlii. 2, and lxxxiv. 3, Hosea i. 10; and to the Chaldee form, אלהא חיא, *Deus vivens*, Dan. vi. 26. —And in the cases of verbs plural annexed thereto, Gen. xx. 18, and xxxi. 53, and xxxv. 7, cited by *Parkhurst*, in support of the *Rabbinical* or *Hutchinsonian* hypothesis, he ought to have remarked, that in all these cases, the *Samaritan* text exhibits the verbs in the singular number; more correctly, or more conformably to the general analogy of the Hebrew Scriptures; as in Gen. i. 1, אלהים ברא, *Dii creavit*, and in innumerable instances besides.

But how are we to reconcile this apparent *solecism*, with which the Bible opens, to *grammatical* analogy, or propriety of speech?

Waving the *Rabbinical* hypothesis; and also that adopted by *Michaelis*, *Supplement*. &c. p. 88, “*Pluralem, majesticum habeo; consuetudine Patriarcharum, nomen Phœnicia ex polytheismo plurale, melius [singulariter] interpretanti,*” &c. And that, from the usual style of modern kings, “*It is our will and pleasure,*” &c. whereas *David* and *Solomon*, *Nebuchadnezzar* and *Cyrus*, all spoke



spoke in the singular number :—I apprehend, that the plural אֱלֹהִים is used elliptically, either for אֱלֹהִים אֱלֹהִים, “GOD OF GODS,” or יְהוָה אֱלֹהִים, “LORD OF GODS,”—as in the parallel passage, Gen. ii. 4, “THE LORD OF GODS made the heavens and the earth;” or both together; as in that fullest enumeration of the divine titles, “THE GOD OF GODS, THE LORD,” Josh. xxii. and Ps. l. 1, before noticed : exactly corresponding to the fullest enumeration of the titles of THE FATHER and of THE SON in the New Testament, 1 Tim. vi. 15, Rev. xix. 16.

And indeed, the comparison of both Old and New Testament will furnish a satisfactory clue to the proper rendering of אֱלֹהִים here : “THE LORD, THE GOD OF GODS” —“THE LORD, THE GOD OF HOSTS”—“THE LORD, THE GOD OMNIPOTENT” or “ALL-GOVERNING, (*παντοκρατωρ*.) See Josh. xxii. 22, Hosea xii. 6, and Rev. iv. 8. And in these titles, do not the plural “GODS,” or “ALL GODS,” as intimated Exod. xviii. 11.—“HOSTS,” or “ALL THE HOSTS OF HEAVEN AND EARTH,” as intimated Gen. ii. 1, Amos xv. 27, plainly correspond

correspond to OMNIPOTENT or ALL-GOVERNING, or to ὁ μόνος Δεσποτής, “THE SOLE GOVERNOR” or “SOVEREIGN,” in the New Testament? which may therefore be considered as the appropriate renderings of the plural אֱלֹהִים, where it expresses “THE ONE GOD AND FATHER OF ALL;” or “THE SON OF HIS LOVE;” who is “THE IMAGE” (or Representative) “OF THE INVISIBLE \* GOD,” and “*sitteth on the right hand of THE MAJESTY ON HIGH*”—“*Far above (ὑπερᾶνω) every Principality, and Authority, and Power, and Dominion; and every name that is named, not only in this world, but also in the future.*” Compare Coloss. i. 13-15, Heb. i. 3, Ephes. i. 20-21.

It is true indeed, (as *Parkhurst* cites,) that at the creation, Gen. i. 26, “GOD (*i. e.* THE

\* Ὁ ἘΣΤΙΝ ΕΙΚΩΝ ΤΟΥ ΘΕΟΥ ΤΟΥ ΑΟΡΑΤΟΥ. Coloss. i. 15. *N. B.* In the parallel passage, 2 Cor. iv. 4, the important word Αορατος is omitted, by an unpardonable negligence in our present editions of the Greek Testament copying *Stephens*, contrary to the ancient editions of *Aldus*, *Colinaeus*, *Plantin*, &c. See *Wetstein* on the latter passage.

“ LORD

“ LORD OF GODS) said: Let us make Man  
 “ in our image, according to our likeness”  
 —in dominion, and capacity of immortality:

“ Finxit in effigiem moderantum cuncta DEORUM.”

OVID.

And also, that after the fall, iii. 22, “ THE  
 “ LORD OF GODS said: Lo! the Man is  
 “ become as ONE OF US, to know good and  
 “ evil,” &c. and again, before the confusion  
 of tongues, xi. 7, “ Let us go down, and  
 “ confound their language.”—And I hold,  
 with the Primitive Jewish Church, and the  
 earliest Fathers of the Christian, that “ THE  
 “ SPIRIT OF GOD,” or “ THE HOLY  
 “ GHOST:”

“ Dove-like, sat brooding\* on the vast abyss,

“ And made it pregnant.” MILTON.

And that HE was here employed in con-  
 founding, as (afterwards on the memorable  
 day of Pentecost) in conferring the gift, of  
 tongues, on the Apostles: Acts ii. 2-4, where  
 “ the sound from the heaven, as of a rushing,

\* מרחפת, Gen. i. 2.

“ violent



“*violent blast* [of wind],” bears no remote nor fanciful resemblance, perhaps, to the operation of the SPIRIT OF GOD, at the old creation; yet with all due diffidence, I apprehend, that the plural “Us,” in these cases, is not to be limited (with the *Hutchinsonians*) to the persons of the Godhead; but rather includes, that “multitude of the “Heavenly Host” attendant, as “ministering spirits,” on THE ORACLE OF THE LORD, or WISDOM personified, “*through whom the Heavens were made;*”—“For HE spake, and (*the earth*) was; HE commanded, and it stood fast.”—Compare Ps. xxxiii. 6-9, and cxxxvi. 5, and Prov. viii. 27-30, with John i. 1-2, Heb. i. 1-2. For we learn from the venerable and inspired patriarch, *Job* xxxviii. 7, that at the creation, “The *morning stars* sang together, and *all the sons of GOD* shouted for joy.”—The *morning stars* here, are understood by the principal versions, of *the angelic* choirs; and JESUS CHRIST styles himself “*the bright and morning star,*” pre-eminently, Rev. xxii. 16. And *the angels* are styled “*sons of GOD,*” by *Job* himself, i. 6. And the adjunct

adjunct “*all*” certainly intimates a multitude ; as at the promulgation of the law on Mount *Sinai*, Deut. xxxiii. 2, “ When THE “ LORD came, attended by *myriads of his “ saints,*” or *āngels,* as interpreted Acts vii. 53, Gal. iii. 19, Heb. xii. 29.—And that the declaration in the last citation, “ *Let us “ go down,*” &c. is not to be so limited, according to the *Hutchinsonian* scheme, further appears from the parallel case of the destruction of *SODOM*, Gen. xviii. 21. When the SON OF GOD (as generally understood) appeared in human form to the patriarch *Abraham*, actually attended by *two angels*, ministers of his just vengeance, and said, *I will go down now, and see, &c.* And again, when He appeared to *Moses* in the burning bush, (“ who hid his face, for *he was afraid “ to look upon GOD*”) He said : “ *I am come “ down to deliver my people out of the hand “ of the Egyptians,*” &c. Surely, in these two remarkable instances, there is no reference whatsoever to the *plurality of persons* in the Godhead ; but He speaks *authoritatively* in his *own person* : and that these were the sentiments of the primitive *Jewish*



*Jewish Church*, before it was infected with *Rabbinical* (the parent of *Hutchinsonian*) mysticism, appears from the following curious and valuable reflection of *Philo*, strictly applicable to both these cases :

Ὁ γὰρ ΤΟΥ ΘΕΟΥ ΛΟΓΟΣ, ὅταν ἐπὶ τὸ γῆρας ἡμῶν συσημα ἀφικεταί, τοῖς μὲν ἀρετῆς συγγενέσι, καὶ πρὸς ἀρετὴν ἀποκλινέσιν ἀρηγεὶ καὶ βοηθεῖ, ὡς καταφυγὴν καὶ σωτηρίαν αὐτοῖς πορίζειν πάντεσσι· τοῖς δὲ ἀντιπαλοῖς, οὐδὲν καὶ φθορὰν ἀνίατον ἐπιπέμπει.

“ *For, THE ORACLE OF GOD, when he comes down to this our terrestrial system, aids and assists those that are allied to virtue, and that incline to virtue, in order to procure them complete refuge and salvation : But on the adversaries, He inflicts irremediable calamity and destruction.*”

And does not the very instance adduced by the B. C. to “confirm” what he deems “the true account of the matter,” strongly militate against it?—John xiv. 9, “*He that hath seen ME,*” saith our BLESSED LORD, “*hath seen THE FATHER ;*” that is, in all reasonable construction, *hath seen THE REPRESENTATIVE OF THE FATHER ;* —



“ speaking HIS *oracles* and working HIS  
 “ *works*”—as asserted in the sequel : Surely  
 in this, there is no reference to THE HOLY  
 SPIRIT, none, save to THE FATHER alone.  
 And that it is impossible for mortal eye to  
 see the Father personally, is repeatedly and  
 explicitly asserted in Holy Writ :—“ *No one*  
 “ *hath seen GOD [THE FATHER] at any*  
 “ *time*”—“ *Ye have not heard HIS voice at*  
 “ *any time, nor seen HIS form ;*”—“ *GOD is*  
 “ *SPIRIT ;*”—“ *inhabiting light unapproach-*  
 “ *able ; WHOM none of mankind saw, nor is*  
 “ *able to see ;*”—“ *save [THE SON] who is*  
 “ *from GOD : HE hath seen THE FATHER.*”  
 John i. 18, and v. 37, and iv. 24, and vi. 46,  
 and 1 John iv. 12, 1 Tim. vi. 16:

Who now that “ ponders these things,”  
 can hesitate to pronounce the whole *Hutchin-*  
*sonian* hypothesis of the derivation of ÆL,  
 ELOH, and ÆLOHIM, (even in the hands of  
 the B. C.) unintelligible, or revolting; or un-  
 scriptural, as well as uncritical; at irrecon-  
 cileable variance with sober etymology and  
 sound theology.—However useful and valu-  
 able *Parkhurst's* Hebrew and Greek Lexi-  
 cons may prove to *proficients* in sacred lite-  
 N rature,

rature, who are able to separate the wheat from the chaff; yet I cannot but deprecate their circulation in the hands of *novices*; for whom *Buxtorf's* Manual Hebrew Lexicon (sixth or seventh editions), and *Stockius's* Greek Lexicon, are much fitter and more commodious, as well as cheaper. I mention this with regret and reluctance, as a sacrifice on the altar of truth; confessing my own obligations on many occasions, to the various erudition and ingenuity of the pious and learned *Parkhurst*.

*O may the turf lie light upon his breast!*

And it cannot, I hope, be considered, by any of his numerous readers and admirers, or by the B. C. themselves, an insult to his memory, or disrespectful to them, to point out the faults and errors of writers and critics upon subjects of importance, whether they be living or dead; for, as *Le Clerc*, that learned and ingenious hypercritic, once apologized, on a similar occasion:

*Nec nocet VERITAS Mortuis, et multum prodest vivis.*

EPIST. CRIT. p. 80.

“*Truth* injures not the dead, and profits much the  
“*living.*”

## PART III.

IN this third part, still more than in the preceding, I have to deprecate the rooted prejudices, and settled opinions, of *professed* scholars and critics. In the two former parts, the argument was conducted on established principles of *Oriental* etymology, and universal grammar, and all the roots derived from the venerable *Hebrew* stock: But in exploring the mysterious significations of *IAH* and *IAHOH*, I have been compelled to take a wider range, and to traverse the novel, unbeaten, and bye-paths of *Greek* and *Latin* etymology also; hoping, by their joint association in this most abstruse inquiry, to throw some new lights on the obscurity of the subject, which has been hitherto involved in the mazes of Heathen mythology, and Rabbinical mysticism, or else misrepresented and distorted by the treacherous glare of modern metaphysics, which is not seldom *atheism* in disguise.



IV. Π'. Ὁ ΑΥΤΟΣ, THE SAME : Ὁ ΚΥΡΙΟΣ, THE LORD.

In *Alberti's* invaluable *Variorum* edition of *Hesychius's* Greek Lexicon, the second paragraph of the article Ια is thus explained :  
 “ Ιά (δασυνομενον το αλφα και οξυνομενον) του Θεου  
 “ σημαίνει, καθ' Εβραϊς. Ιάη, (*having the letter*  
 “ Δ aspirated and acutely accented) signifies  
 “ GOD, according to the *Hebrews*.” And the preceding paragraph supplies its leading significations : 1. Μία, και μονη, και αυτη. 2. και φωνη, και βοη, &c. The first class is exemplified by the ancient scholiast on *Homer* : thus, *Iliad* iv. 437, Ια γηρως, is explained, μια και αυτη φωνη, “ *One and the same speech,*” or language ; *Iliad* xiii. 354, Ια πατρη, is explained, μονη—εκ τε αυτε πατρος ; and therefore should be rendered, “ *the same parentage.*”

The second class of the significations of Ια, evidently corresponds to Ιαχη, which (under the article Ιαχης) is rendered φωνη, βοη, κραυγη, by *Hesychius* ; according to its frequent use in *Hesiod*, and *Homer*, and in *Euripides* ; but its radical part, Ιαχ, is clearly the venerable name of the *God of the Hebrews,*

*breus*, aspirated as it ought to be ; and the sense of *vociferation*, *shouting*, or *exclamation*, attached to its derivatives,  $\text{I}\alpha\chi\text{-}\eta$  and  $\text{I}\alpha\chi\text{-}\omega$ , was evidently derived from the primitive *Hebrew* doxology, HALLELU-IAH, “*Praise the Lord* ;” used also at the *Oscophoria*, or “*Procession of Branches*,” by the primitive *Athenians* in the time of *The- seus*, according to *Plutarch* ; “ when at the “ libations, the votaries exclaimed  $\text{E}\lambda\epsilon\lambda\upsilon\text{---}$  “  $\text{I}\alpha\text{;}$ ” as they did also at the orgies of *Bacchus*, or “ the *Mystical Iacch-us*,” the most ancient name of this heathen god of revelry : whence the “ *Mystica vannus Iac-* “ *chi*,” recorded by *Virgil*, *Georg.* i. 166, and of which the best explanation is furnished by *Matt.* iii. 12, referring to, or citing *Amos* ix. 9, and *Isa.* v. 24, and xxi. 10.

The following curious account is furnished by *Herodotus*, b. viii. § 65, of an incident said to have happened during the *Persian* invasion of *Greece* by *Xerxes*, who destroyed all their temples. (See a remarkable oracle delivered on that occasion, *Euseb.* *Prepar.* E. B. B. p. 689.) “ *Dicaeus*, the son of “ *Theocydes*, an *Athenian* exile, in great  
N 3 “ reputation



“ reputation with the *Medes* [or *Persians*],  
 “ reported, that happening to be in the plain  
 “ of *Thria*, with *Demaratus* of *Lacedemon*,  
 “ after *Attica* had been abandoned by the  
 “ *Athenians*, and ravaged by the land forces  
 “ of *Xerxes*, he saw a great cloud of dust  
 “ rising from *Eleusis*, such as might be raised  
 “ by the marching of thirty thousand men ;  
 “ and that while they were wondering thereat,  
 “ and not knowing who could have occa-  
 “ sioned it, they heard on a sudden, a voice,  
 “ which seemed to him [that of] *the mystical*  
 “ *Iacchus*. He added, that *Demaratus*, not  
 “ being initiated in the *Eleusinian* mysteries,  
 “ asked him the meaning of those words.  
 “ ‘ *Demaratus*,’ answered he, ‘ some great  
 “ and inevitable disaster threatens the king’s  
 “ army. *Attica* being now deserted, it plainly  
 “ is a *divinity that has spoken*, which, coming  
 “ from *Eleusis*, is hastening to the succour  
 “ of the *Athenians* and their allies. If it  
 “ goes towards *Peloponnesus*, the king and  
 “ his land forces will run great risk ; if it  
 “ takes the road to *Salamis*, where his ships  
 “ are, the fleet of *Xerxes* will be in danger  
 “ of destruction.

“ The



“ ‘The *Athenians*,’ proceeded he, ‘cele-  
 “ brate annually a festival to (*Ceres*) the  
 “ mother, and (*Proserpine*) the daughter,  
 “ initiating in these mysteries all such of their  
 “ countrymen, and the rest of the *Grecians*,  
 “ as desire it. The voice which you hear is  
 “ that of *Iacchus*, which is sung at this fes-  
 “ tival.’

“ Thereupon, (continued *Dicæus*,) *De-*  
 “ *maratus* said unto him, ‘ Be silent, and  
 “ say nothing to any one of what has hap-  
 “ pened : for should the king be informed of  
 “ your conversation, you would lose your  
 “ head ; and neither I, nor any other per-  
 “ son, could procure your pardon : Be quiet,  
 “ let the gods take care of the army.’

“ Such, said *Dicæus*, was the advice given  
 “ him by *Demaratus*. He added, That after  
 “ this dust, and this voice, there appeared  
 “ a cloud, which rising, advanced towards  
 “ *Salamis*, and the *Grecian* armament ; and  
 “ that by this they understood, that the  
 “ fleet of *Xerxes* was doomed to be de-  
 “ stroyed.—Such was the recital of *Di-*  
 “ *cæus*, son of *Theocydes*, authenticated by

“ the evidence of *Demaratus* and some other  
“ witnesses.”

Whatever degree of credit we may attach to this recital, there cannot, I think, remain a doubt, that the *Grecian*, and his predecessor the *Indian* and *Egyptian Bacchus*, were all caricatures, drawn by the extravagance of *Egyptian*, *Indian*, and *Grecian* Mythology, from a true prototype, the *Hebrew יי*, or *Ιαχ-ος*, whose feast of *Tabernacles*, at the close of the vintage, was celebrated with so much festivity by the ancient *Hebrews*, and their descendants the *Jews*; in allusion to which, the multitude of the disciples at OUR LORD'S last public entrance into *Jerusalem*, on *Palm Sunday*, “ cut down  
“ branches of trees, and strewed them in the  
“ way, and shouted *Hosanna*, &c.”

That *IAH* was indeed peculiarly the God of the *Hebrews*, we learn from that sublime Ode of *Moses*, recording the overthrow of the *Egyptians* in the Red Sea, *Exod. xv. 2.*

“ *IAH* is my strength and song, and hath been my  
“ salvation :

“ He is MY GOD \*, and to Him will I make a Ta-  
“ bernacle,

יְי \*  
יְי \*

THE

“THE GOD OF MY FATHER \*, even Him will I  
 “ exalt :  
 “ IAHOH is a Man of War ; IAHOH is his name.”

Here the inspired Poet celebrates the Tutelar God of *Israel*, both by his ancient and modern titles ; as IAH, “ the *Patriarchal God*,” (ὁ πατρῶς Θεός, Acts xxiv. 9,) and IAHOH, by which he chose to be *known*, distinguished and revered thenceforth by the *Israelites*, Exod. vi. 3, Deut. xxviii. 58, Isa. xlii. 8. In order to mark by this title (intimating his *Unity*) the decided abhorrence of the *idolatrous Polytheism*, in which the heathen world was then immersed. The prophet *Ethan* also, in his noble imitation of this passage, Psal. lxxxix. 8-10, has recorded both names : “ O LORD (IAHOH), *The God of Hosts, who is like unto Thee ! O mighty LORD (IAH), even thy faithfulness,*” &c. See p. 91, 92.

*Isaiah* has combined both together, xii. 2.

“ LO, GOD (ÆL) is my salvation, I will trust and  
 “ fear not :  
 “ For IAH IAHOH is my strength and my song,  
 “ And hath been my salvation.”

אלהי אבי \*

And



And again, in that noble parallel passage,  
Isa. xxvi. 4.

*“ Trust ye in IAHOH for ever :*

*“ For in IAH IAHOH is the Rock of Ages !”*

Surely we may well say of both these venerable names :

Ἡ μὲν ἀμφοτέροισιν ὄμον γένος, ἡδ' ἰα πατρῆ.

*“ Both indeed are of LIKE RACE, and SAME PA-  
“ RENTAGE.”*

And their combination, in both cases, may be rendered THE SAME LORD ; admirably corresponding to “ *the Rock of Ages,*”—Steady and unchangeable in his nature and purposes ; as “ THE LORD and HIS CHRIST,” are repeatedly represented in the Old and New Testaments :

*“ For I THE LORD (IAHOH) do not change :*

*“ Therefore ye, O Sons of Jacob, are not consumed.”*

Mal. iii. 6.

*“ Every good gift and every perfect grace is from  
“ above ;*

*“ And cometh down from THE FATHER OF LIGHTS  
“ —with whom*

*“ There is no variableness nor shadow of change.”*

Jam. i. 17.

*“ Thou*

“ *Thou, LORD, at first, didst found the Earth ; and*  
     “ *the Heavens*  
 “ *Are the work of thy hands : They shall perish, but*  
     “ *Thou endurest :*  
 “ *They all shall wax old as a garment ;*  
 “ *As a vesture shalt thou change them, and they shall*  
     “ *be changed ;*  
 “ *But Thou art THE SAME, and thy years shall not*  
     “ *fail.*” Ps. cii. 25.

Here the pronoun הוּא, “ *He,*” is rendered  
 ὁ ΑΥΤΟΣ, “ *the same,*” by the Septuagint ;  
 whose rendering is adopted Heb. i. 10, and  
 there applied to JESUS CHRIST: styled  
 “ *JESUS CHRIST, THE SAME, yesterday*  
 “ *and to-day and for ever !*” Heb. xiii. 8.

From this venerable title of the God of  
 the *Hebrews*, IAH, was plainly derived the  
 name of the *god of Time*, the most ancient  
 of the divinities, both of the eastern and  
 western world ; called by the *Latins*, IA-  
 NUS ; and by the *Hindus*, GA-NES, or  
 GIA-NESA. See *Asiat. Res.* 1. p. 226.  
*Virgil* and *Macrobius* represent *Janus* as  
 earlier than *Saturn*.

“ *Hanc IA-NUS PATER, Hanc SATURNUS con-*  
     “ *didit Arcem :*

“ *Janiculum huic, illi fuerat Saturnia nomen.*”

Æn. viii. 357.

And

And from him the first month of the Roman year was denominated *Januarius* : *Ovid* calls him “ *O principium Deorum !* ”

V. יהוה. Εἷς, ONE : ὁ Κύριος, THE LORD.

*Hesychius* also explains the article Ιῶ, by ἐνι, One ; referring to *Hom. Iliad. vi. 422.*

‘Οἱ μὲν πάντες ἰὼ κίου ἡματι Αἰδος εἰσῶ’

“ They all, in *one day*, went into *Hades*,” i. e. were slain.

Thus following the ancient scholiast, who explains ἰὼ ἡματι, by ἐν μια ἡμέρα : while to mark, as it seems, its descent from Ια, he renders the same phrase Ιὼ ἡματι, afterwards, ἐν τῇ αὐτῇ ἡμέρα, “ *in the same day.* ”

And that this was the leading idea attached to the name of God, ΙΑΩ, ΙΕΥΩ ; ΖΑΣ, or ΖΕΥΣ \* by the earliest *Greek* writers, will appear from the following instances :

When

\* The later *Greek* philosophers derived the name of their Supreme God *Zeus* from ζεω, “ to glow or be hot,” evidently referring it to the Sun. As *Macrobius* expressly states : “ *Nec IPSE JUPITER, Rex Deorum, SOLIS naturam excedere videtur.* ” — “ Not even *Jupiter himself*, “ the King of gods, seems to rise above *the Sun’s nature.* ”



When the Oracle of the *Clarian Apollo* (founded, it is said, at *Claros*, a city of *Ionia*,  
not

“ture.” Sat. i. 23. But the *Greek Zeus* is more rationally derived from the *Hebrew יהוה*, the most sacred name of *God*; which, by the *Phœnicians*, was pronounced *Ιεω*, (as we learn from a fragment of *Sanchoniatho*, preserved by *Scaliger De Emend. temp. Fragm.* p. 37); whence *Ιεος*, by changing the *Hebrew* termination *יה*, or *ω*, into the ancient *Median* or *Greek Σ*; and thence *Zeus*, by transposition of kindred consonants *I* and *Z*, all over the world: thus *Zemindar*, “a farmer,” is pronounced at present, in the vulgar dialect of *Hindostan*, *Iemindar*; and the *Saxon Zour* is the present *English Your*.

And that this is the true derivation of *Zeus*, we learn from *Euripides*, by whom it is substituted as equivalent to *Ιω*, the abridgment of *Ιεω*, (the most ancient pronunciation of *יהוה*, *IAHOH*). *Medea*, 148.—1251.

ΑΙΕΣ Ω ΖΕΥ, και ΓΑ, και ΦΩΣ,  
Ιαχαν διαν ἄ δυσανος μελπει νυμφα!

“Hear, O *Jove*, and *Earth*, and *Light*:  
“What a frantic wish does this wretched *Bride*  
“whine!”

ΙΩ, ΓΑ τε, και παμφαης ακτις  
ΑΕΑΙΟΥ, κατειδετε, ειδετε ταν  
Ολομεναν γυναικα, πριν φοινιαν  
Τεχνοις προσβαλειν χερ' αυτοκτονον.

“*Jove*,

not far from *Colophon*, by *Manto* the daughter of *Tiresias*, in the second *Theban* war; and  
 conse-

“ *JOVE, and EARTH, and All-illumining Ray*  
 “ *Of THE SUN, look down, behold*  
 “ *This wretched woman, before her bloody*  
 “ *Self-murderous hand, she on her children lay.*”

Here  $\text{I}\Omega$ , in the second parallel invocation, (which by the Editors is most unskilfully degraded into a mere interjection *Oh!*) plainly corresponds to  $\text{Z}\text{E}\Upsilon$ , in the first; the other *Divinities, the Earth, and Light, or Ray of the Sun*, being the same in both; and *Euripides, Bacchæ*, 583, has given us the true rendering of  $\text{I}\Omega$ , namely  $\Delta\epsilon\sigma\pi\omicron\tau\eta\varsigma$ , “*Master,*” or “*Lord,*” in the exclamation of the Bacchanals,  $\text{I}\Omega, \text{I}\Omega, \Delta\epsilon\sigma\pi\omicron\tau\alpha! \Delta\epsilon\sigma\pi\omicron\tau\alpha!$ —Exactly according with the *Septuagint*; which expresses  $\text{יהוה}$  in *Greek* characters,  $\text{I}\Omega\text{-}\Sigma\text{E}\Delta\text{E}\text{K}$ , “*THE LORD OF RIGHTEOUSNESS,*” *Jer.* xxiii. 6, and which renders  $\text{יהוה}$ , or  $\text{I}\Omega$ , by  $\Delta\epsilon\sigma\pi\omicron\tau\eta\varsigma$ , *Prov.* xxix. 26, and generally by  $\text{Κυρι}\text{ῶ}\nu$ , which is synonymous therewith.

The Latin *Jupiter* is usually derived from  $\text{Z}\epsilon\upsilon\varsigma$ , or from *Juvans Pater*; but its true descent is from  $\text{I}\omega$ ; for the nominative was originally *IOVIS*, as it occurs in *Ennius*, and is found since on ancient coins, *IOVIS CUSTOS*. See *Parkhurst*, H. L. p. 174. And it actually appears in the radical part of the oblique cases, *Io-vis, Io-vi, Io-ven, &c.* and is fully confirmed by *Virgil*, *Æn.* x. 17.

*IO-PATER, Io—Hominum Divumque æterna potestas!*  
 in which, this consummate antiquary has given the true  
 composition

consequently in the heroic age) was consulted *which of the Gods is He to be accounted who is called ΙΑΩ*, the oracular response is thus preserved by *Macrobius*, *Saturnal.* i. 18.

Οργια μὲν δεδαωτας εχρη νηπευθεα κευδειν·  
 Εν δ' αφατη παυρη συνεσις και νησ αλαπαδνος·

Φραζεο

composition of *Jupiter*, in *Io-pater*, *Io!*—with equal unskilfulness, degraded by the Editors with two interjections: *O Pater! O!*—The root is preserved, in the phrases *Io, Bacche! Io triumphe!*

The Latin *Deus*, is usually derived from the *Greek*, ΘΕΟΣ; but more naturally from *ZEUS*, which in the *Doric* or *Æolic* dialect, (the parent of the *Latin*,) was ΔΕΥΣ. *Hesychius*.

These emendations, (which, though novel, are not, I trust, fanciful or unsatisfactory,) may serve to shew the importance of *Oriental* etymology, when cautiously applied, to explain and illustrate the *Greek* and *Latin* classics; and on the other hand, several elementary *Hebrew* terms, whose leading or radical significations are not to be found in the present scanty stock of themes, furnished by the single volume of the *Old Testament*, and which are not satisfactorily supplied even by the kindred *Oriental* dialects, may sometimes be found in the more copious remains of the ancient *Greek* language; as well as the *Latin* or *Teutonic*: in all which a considerable analogy has lately been traced to the *Sanscrit*, or ancient *Syriac*, by the curious and successful researches of *Jones*, *Halked*, *Wilkins*, and *Wilford*.



Ὁραζέδ τον πάντων ὑπατον Θεον εμμεν' ΙΑΩ.

Χειματι μεν τ' ΑΙΔΗΝ· ΔΙΑ δ' ειαρος αρχομενοιο· —  
 ΗΕΛΙΟΝ δε θερευς·—Μετοπωρε δ' αερον ΙΑΩ.

“ The initiated are bound to conceal *Orgies* not to be  
 “ inquired into :

“ But in disguise is small understanding and a feeble  
 “ mind.

“ Learn then, that ΙΑΗΟΗ is GOD SUPREME OF  
 “ ALL :

“ In *Winter*, PLUTO ; DIS when *Spring* begins ;

“ The SUN in *Summer* ; in *Autumn*, bounteous IA-  
 “ HOH,” or [IACCHUS.]

On the authority of which, according to *Macrobius*, was founded the following *Orphic* verse :

ΕΙΣ ΖΕΥΣ, ΕΙΣ ΑΔΗΣ, ΕΙΣ ΗΛΙΟΣ, ΕΙΣ ΔΙΟΝΥΣΟΣ.

“ One JOVE, One PLUTO, One SUN, One BACCHUS.”

In this curious and valuable commentary on the oracle, 1. ΔΙΣ is expressed by ΖΕΥΣ ; and Αερος ΙΑΩ, “ the Bounteous or Festive “ God of Autumn,” by BACCHUS ; whose *Grecian* title, ΔΙΟΝΥΣΟΣ, is best perhaps explained by *Macrobius*, ΔΙΟΣ ΝΟΥΣ, “ The “ *Mind of Jove* ;” whence I strongly suspect that ΙΑΩ, the last word of the Oracle, was originally ΙΑΧΟΝ, the “ *Mystical Iacchus*” before mentioned. 2. It is remarkable, that  
 all

all these distinct characters are considered as emanations, or representations, of ONE Supreme God, intimated in the emphatic repetition of Εἷς; which we saw was the proper rendering of Iῶ, the contraction of Ιαω.

And, indeed, that the *Philosophizing* Pagans interpreted “the GODS many, and “LORDS many,” of their *Political* or *Poetical* Mythology, into so many names or attributes of the ONE SUPREME DEITY, is evident from the testimonies of *Antisthenes*, *Zeno*, *Cleanthes*, *Chrysippus*, *Plato*, *Xenocrates*, *Scævola*, *Varro*, *Cicero*, *Seneca*, and many others, recorded by *Cudworth*, in that copious receptacle of ancient wisdom and ancient folly blended together; his *Intellectual System*, p. 494, &c. where we read the following fragment of *Hermesionax* the *Colophonian*.

Πλῆτων, Περσεφονή, Δημητῆρ, Κυπρις, Ἐρωτες,  
 Τριτωνες, Νηρευς, Τηθυς, και Κυανοχαιτης,  
 Ἑρμης, θ' Ἡφαισος τε κλυτος, Παν, Ζευς τε και Ἡρη,  
 Ἀρτεμις, ηδ' Ἐκαεργος Ἀπολλων, ΕΙΣ ΘΕΟΣ ΕΣΙ.

“*Pluto, Proserpine, Ceres, Venus, The Cupids:*

“*Tritons, Nereus, Tethys, and Neptune with azure*  
 “curls,

Ο

“*Mercury,*

“ *Mercury and Vulcan famed, Pan, Jove, and Juno,*  
 “ *Diana and Archer Apollo, are ONE GOD.*”

And *Valerius Soranus*, among the Latins :

———— DEUS UNUS *et Omnes.*  
 “ *Even all, are ONE GOD.*”

And the genius of their Mythology is not ill expressed by *Prudentius* :

————— IN UNO  
*Constituit jus omne DEO ; cui serviat ingens*  
*Virtutum ratio, variis instructa Ministris.*

——“ *In One God* it invests all authority ;  
 “ *Who is served by an immense tribe of Virtues,*  
 “ *Attended by various Ministers.*”

But how easily “ these imaginations” degenerated into *Atheism*, we may learn from *Aristotle* himself, objecting the established Theology against *Zeno* :

ΕΙΠΕΡ ἅπαντα, ΕΠΙΚΡΑΤΙΣΟΝ ΤΟΝ ΘΕΟΝ, ΛΑΜΒΑΝΕΙ  
 ΤΥΤΟ, ΔΥΝΑΤΩΤΑΤΟΝ ΚΑΙ ΒΕΛΤΙΣΟΝ, ΛΕΓΩΝ· ἔ ΔΟΚΕΙ  
 ΤΥΤΟ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ, ΑΛΛΑ ΠΟΛΛΑ ΚΡΕΙΤΤΕΣ ΕΙΝΑΙ  
 ΑΛΛΗΛΩΝ ΟΙ ΘΕΟΙ· ἔΚΕΝ ΕΚ Τῆ ΔΟΚΕΥΤΟΣ ΕΙΛΗΦΕ ΤΑΥΤΗΝ  
 ΚΑΤΑ Τῆ ΘΕῶΝ ΤΗΝ ὁμολογιαύ·

——“ Whereas *Zeno* takes it for granted, that  
 “ THE SUPREME GOD is, in all respects,  
 “ the



“ the most powerful and best. This does  
 “ not seem according to Law, (or the Esta-  
 “ blished Religion,) which maintains, that  
 “ the gods are better than each other in  
 “ sundry respects. It has not therefore taken  
 “ this (supposed) consent respecting the  
 “ Deity, from the commonly received opi-  
 “ nion :”——Which Aristotle himself dis-  
 believed.

Hence it was, that the Φυσικοί, or *Natu-  
 ralists*, came at length to be considered as  
 Αθεοί, or *Atheists*. See a curious passage of  
*Plutarch* to this purpose, and *Cudworth's*  
 remarks thereon, p. 305, 306. And that  
 they soon became downright *Materialists* in-  
 deed, supposing that the Supreme God was  
 a subtle *Æther*, or Electrical Fluid pervading  
 the Universe, is fully proved in the second  
 appendix of *Hale's Analysis Fluxionum*, p.  
 93, 102. *De Æthere Antiquo, Deo ficto*  
*Gentilium*.

The grand object and benevolent design  
 of *Revealed Religion* from the earliest ages,  
 has been to inculcate and keep alive in the  
 world a belief of the *Unity* of THE SU-  
 PREME SPIRIT, “ THE FATHER OF SPI-  
 “ RITS,” “ THE ONE GOD AND FATHER

“OF ALL;” this was acknowledged even by those prime corrupters of Patriarchal Theology, the Heathen *Oracles*, and *Orpheus*. When the *Pythian Oracle* was once consulted, *which were the wisest of All Nations?* the response was:

Μῆνοι Καλδαῖοι σοφίην λαχόν, ἠδ' ἀρ' Ἑβραῖοι,  
 Αὐτογενήτων Ἀνακτα σεβάζομενοι ΘΕΟΝ ΑΥΤΟΝ.

“*Wisdom* is allotted to the *Chaldeans* and  
 “*Hebrews* alone: *Who worship the Self-be-*  
 “*gotten King, GOD HIMSELF.*”

And the honourable testimony of *Orpheus* to the writings of *Moses* is most remarkable:

Ἀρχὴν ΑΥΤΟΣ ἔχων, ἅμα καὶ μέσον, ἠδὲ τελευτήν·  
 Ὡς λόγος Ἀρχαίων· ὡς Ὑδρογενῆς διατάξεν,  
 Ἐκ ΘΕΟΘΕΝ γινώμαιοι λαβῶν κατὰ διπλακὰ Θεσμών·

“ [GOD] HIMSELF, having *beginning* and  
 “ *middle* and *end* :

“ As *Ancients* say: as the *Water-born*  
 “ [Moses] ordained, *Receiving from GOD,*  
 “ a *double tablet* of *sententious laws.*”

Here, the name *Moses* (signifying “*drawn*  
 “*out of the water,*” Exod. ii. 10,) is trans-  
 lated Ὑδρογενῆς; the word Ὑδρος, in ancient  
 Greek,

Greek, corresponding to ὕδωρ, “water.”—*Hesychius*. And it is truly remarkable, that at the *Eleusinian* mysteries, instituted in honour of *Ceres* and *Bacchus*, (the oldest and most celebrated of the Grecian solemnities,) “The *Holy mysteries* were read to the initiated, out of a book called *πετρῶμα*, (derived from *πετρα*, ‘a stone,’) because the book was nothing else but *two stones*, fitly cemented together.” *Potter’s Antiq.* vol. i. p. 391. Compare *Exod.* xxxii. 15, 16, and xxxiv. 1-28.

These rites were unquestionably of *Egyptian* origin, whence *Orpheus* derived his Theology; but he is said by *Suidas* to have flourished about eleven generations before the destruction of *Troy*, about B. C. 1550, (= 366 + 1183,) or about three or four generations after the exode of the *Israelites* from *Egypt*, B. C. 1648. According to my *Analysis of Sacred Chronology*.

Hence it was, that the very first law of the *Decalogue* began with asserting the supremacy of “the only true GOD.” “Thou shalt have no other gods but Me.” *Exod.* xx. 3.--And this under the severest penalties:



“ *He that sacrificeth unto [any other] gods, except unto THE LORD only, shall be utterly destroyed.*” Exod. xxii. 20. And his *unity* is explicitly asserted by *Moses*, “ *Hear, O Israel, THE LORD our God is ONE LORD.*” Deut. vi. 4. And this is cited and expressly recognized by our Lord, as “ *the first of all the commandments.*” Mark xii. 29, “ *the first and great commandment.*” Matt. xxii. 38. Since, therefore, יהוה, IAHOH, is here set in apposition to אחד, “ ONE ;” as ΙΩ, the contraction of ΙΑΩ, and its descendant ΖΕΥΣ, to ἘΙς, “ ONE ;” and as it is remarkable, that neither IAHOH nor ΖΕΥΣ, nor IOVIS, in the sacred or profane Classics, are ever used otherwise than in the *singular* number, may we not with an assurance bordering on moral certainty, conclude, that the leading signification of IAHOH is “ ONE,” and that it is derived from IAH, signifying “ THE SAME ?”

“ This *glorious* and *awful name*, IAHOH,” appears to be communicated in sundry passages to “ THE ORACLE,” or “ THE SON OF GOD.” Thus THE LORD OF GODS, who conversed with, and judged  
our

our first parents in the garden of *Eden*, Gen. iii. 8. THE LORD who destroyed the old world by the deluge : Gen. vi. 3, 13, who came down to see the city and tower of *Babel*, xi. 5. THE LORD, “ the righteous “ judge of all the earth, Gen. xviii. 25, who “ rained fire and brimstone upon Sodom and “ Gomorrah (מֵאֵת יְהוָה) *from* THE LORD, “ out of heaven ;” 19, 24, was, by the primitive Jewish and Christian Churches, held to be THE SON, invested with the sacred title יְהוָה, and distinguished from THE FATHER in this last text ; who is denoted by the second יְהוָה with the emphatic article אֵת, “ *the,*” prefixed. The Chaldee Paraphrast distinguishes the latter also, by rendering it קֳדָם, “ *Before the Lord,*” or “ *the presence of the Lord,*” intimating the DIVINE MAJESTY in Heaven. And the testimony of *Tertullian*, in all the foregoing cases, is express : “ *FILIUS est qui ab initio “ judicavit : Turrim superbissimam elidens, “ Linguasque disperdens ; Orbem totum aquarum violentiâ puniens ; pluens super Sodomam et Gomorram ignem et sulphurem, “ DOMINUS A DOMINO.*”

But the most luminous instance, perhaps, in the whole range of the *Hebrew* Scriptures, is that remarkable passage, Jer, xxiii, 5.

“ Behold the days are coming, saith (יהוה)  
 “ THE LORD ; when I will raise up unto  
 “ David, a RIGHTEOUS BRANCH ; and A  
 “ KING shall reign and prosper, (or act  
 “ wisely,) and shall execute judgment and  
 “ justice on earth ; in his days Judah shall  
 “ be saved, and Israel dwell securely : and  
 “ this is his name which they shall invoke,  
 “ (יהוה צדקנו) THE LORD OUR RIGHT-  
 “ EOUSNESS.”

1. All the Jewish commentators, ancient and modern, with one voice declare, that the MESSIAH is here meant ; and as *De Rossi* remarks, “ There is not one edition, or MS. copy, that reads the inferior term אדני ; all, with singular harmony, use the ineffable name יהוה.” And he cites the express testimony of the ancient author of *Echa Rabbathi*, p. 58, edit. Venet. 1545. “ What is the name of THE KING, MESSIAH ?” R. Abba, son of Chauna, said, “ His name is (יהוה) IAHOH. For it is said, ‘ and this is his name which they shall  
 “ invoke,



“ *invoke*, IAHOH (THE LORD) OUR  
 “ RIGHTEOUSNESS.” And the ancient  
 Book of *Ikkarim*, orat. ii. cap. xxviii. cited  
 by *Buxtorf* under the article יהוה, admirably  
 expresses the reason of the appellation—  
 “ THE SCRIPTURE calls the name of the  
 “ MESSIAH ‘ IAHOH OUR RIGHTEOUS-  
 “ NESS,’ to intimate that he will be A  
 “ MEDIATORIAL GOD; by whose hand we  
 “ shall obtain justification from the NAME;  
 “ wherefore it calls him by the name of THE  
 “ NAME,” i.e. the ineffable name IAHOH,  
 here put for GOD HIMSELF.

And perhaps *Paul*, the worthiest disciple  
 of the famous *Gamaliel*, alludes to these  
 very passages, or to the sentiments of the  
 primitive Jewish Church, in the following,  
 which he expressly applies to JESUS CHRIST.

“ *Who was born unto us*, WISDOM FROM  
 “ GOD, and RIGHTEOUSNESS and SANC-  
 “ TIFICATION and REDEMPTION.” 1 Cor.  
 i. 30.

“ *Wherefore*, GOD also transcendently ex-  
 “ alted Him; and bestowed on Him ‘ THE  
 “ NAME ABOVE EVERY NAME:’ That at  
 “ the name of JESUS every knee should bow,  
 “ of celestial, terrestrial and infernal [beings];  
 “ and

“ and every tongue should profess, that JESUS CHRIST is LORD, to GOD THE FATHER’S glory.” Phil. ii. 9, 11.

Surrounded “ with such a crowd of witnesses,” is it not “ strange,” how a notable champion of *Unitarianism*, and seceder from the established Church, an ecclesiastic, *Lindsay*, could so idly assert, “ That the name JEHOVAH is appropriated to THE GOD AND FATHER OF ALL, and is in no one instance applied to CHRIST !” Sequel to his Apology, p. 295, 386, or how *Dodson*, the lay translator of *Isaiah*, in his note on Isa. vi. 1, p. 185, could be so warped by partiality, or so blinded by prejudice, as to say, “ that the learned and worthy author (*Lindsay*) hath proved it almost to a demonstration !”

But is it not “ passing strange,” how Dr. *Blaney* could thus translate the passage ;—  
 “ And this is the name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS ;”  
 or thus apologize for it :

“ I doubt not but some persons will be offended with me for depriving them, by this translation, of a favourite argument  
 “ for

“ for proving the *divinity* of our Saviour  
 “ from the OLD TESTAMENT; *but I cannot*  
 “ *help it.* I have done it with *no ill design,*  
 “ but purely because *I think,* and am *mo-*  
 “ *rally sure,* that the text, as it stands, will  
 “ not *properly* admit of any other construc-  
 “ tion: the *Septuagint* have so translated  
 “ before me; in an age where there could  
 “ not possibly be any bias or prejudice, either  
 “ for or against the before-mentioned doc-  
 “ trine: a doctrine, which draws its *decisive*  
 “ proofs from the NEW TESTAMENT only.”

And surely every *Orthodox Churchman*  
 must be “offended” at an attempt to invali-  
 date this most illustrious attestation to the  
*divinity* and *sovereignty* of CHRIST, and to  
 rob them of the “*decisive*” proofs thereof,  
 furnished by the OLD TESTAMENT, and  
 only recognized, explained, or illustrated, by  
 THE NEW: and every *sacred critic* must be  
 disgusted at such miserable mis-translation,  
 both of the *Hebrew* text and *Septuagint*  
 version; doing justice to neither, but in-  
 congruously jumbling both together: for

1. The present Hebrew text will admit of  
 no other construction than either that which  
 is



is given, וקראו, “*they shall invoke,*” or “*call,*” (meaning the faithful remnant of *Judah and Israel,*) “*in his days,*” or second coming, “*in power and great glory,*” to establish the *kingdom of God,* or (*the kingdom of the saints upon earth,* Dan. vii. 27, Matt. xxiv. 30, 31, Rev. xx. 4)—or else וקראוהו, “*they shall call him,*” as read and rendered by all the ancient versions, except the *Septuagint*; both which are equivalent to our public translation, “*he shall be called.*”

2. The *Septuagint* version is, και τειτο το ονομα αυτα, ο καλεσει αυτον Κυριος, ΙΩ-ΣΕΔΕΚ. *And this is his name, which THE LORD shall call him, THE LORD OF RIGHTEOUSNESS.* For ΙΩ is evidently here the abridgment of ΙΑΩ or ΙΑΗΟΗ, as we saw before; and the title thus absolutely expressed, corresponds to ΜΕΛΧΙ-ΣΕΔΕΚ, “*KING OF RIGHTEOUSNESS,*” attributed also to *CHRIST,* Ps. cx. 4, Heb. vii. 2. But the concurrence of the *Arabic* version (that close copier of the *Septuagint*) with the other ancient versions, and *Jerom,* in rendering relatively, “*THE LORD OUR RIGHTEOUS-*  
“*NESS,*”

“NESS,” makes it almost *morally* “certain,” that the Hebrew copy, followed by the Septuagint, originally corresponded with the rest.

3. In the first clause, this *Christian* professor adopts the Septuagint rendering, “and this is the name which the Lord shall call him,” which has been repeatedly reprobated as incorrect by the ablest of the *Jewish* commentators and editors, according to *De Rossi*: “Notat etiam *Norzius*, ex accentuationis lege, יהוה connecti non posse cum יקראו, (ut Sensus sit,—DOMINUM vocaturum MESSIAM, צדקנו, ‘JUSTITIA NOSTRA’)—quemadmodum inepte connectit quidam *Agaon*; quem *Aben Ezra* confutat; et ex recentioribus *R. Menasseh ben Israel*, in *Conciliador*, t. iii. p. 50. Confer *Weimar*, *Usus Accent. Bibl.* p. 134.”

Not recognizing, perhaps, the Hebrew title, ΙΩ-ΣΕΔΕΚ, in the disguise of a *Greecian* dress,—“THE LORD OF RIGHTEOUSNESS,” (which sufficiently accords with the foregoing part of the *Septuagint* rendering) he unskilfully substitutes, from the Hebrew text, “OUR RIGHTEOUSNESS;”  
which



which indecorously seems to include THE SUPREME LORD himself, under the pronoun “OUR,” along with *Judah* and *Israel*! for which, therefore, the pronoun “*your*,” if any, ought to have been substituted.

VI. אֲדֹנָי, or אֲדֹנִי. Κύριος, LORD, or REGENT: Δεσποτης, MASTER: Μεσιτης, MEDIATOR, or ARBITER.—The term אֲדֹנָי is promiscuously applied to God and Man: It denotes *master*; as Gen. xxxix. 20, “*Joseph’s Master (אֲדֹנִי)* took him and put him into “*prison.*”—Or *superintendant* of a house; or *regent* of a kingdom, as Gen. xli. 40, “*Pharaoh appointed Joseph over (על) his “house, and over (על) the land of Egypt;”* which corresponds to Gen. xlv. 8. “*GOD “appointed me for a father (לאב) to Pha- “raoh, and for a superintendant (לאֲדֹנָי) to “all his house, and (לאֲדֹנָי) for a regent to “all Egypt.*” And in this sense it appears to be applied to the SON OF GOD, Ps. cx. 1. “*THE LORD (יהוה) said unto THE REGENT “(לאֲדֹנִי), sit thou at my right hand, until I “make thine enemies a stool for thy feet.*”

Here the Septuagint renders τω κυρω μου, “*unto my Lord,*” and is followed, not only



by all the ancient versions, but also by the three Evangelists, in their citations of this unequivocal attestation to the *delegated* dominion of JESUS CHRIST, Matt. xxii. 44, Mark xii. 36, Luke xx. 42, Acts ii. 34. But that this rendering is incorrect notwithstanding, though so powerfully supported, may appear from the following remarks :

1. That the final *Jod* is not the affix of the first person, we may collect from the context, in which no speaker is introduced but IAHOH, THE LORD SUPREME. And our Saviour, in his citation of this passage, convicted the *Jewish* doctors of not understanding the *spirit* of their own Scriptures, when attesting the divine character of THE MESSIAH; “*How then doth David, when inspired, call him LORD?*” (Κυρίου); and this, in a case where *David* himself was not the speaker, but the relater; thus establishing the propriety of the appellation, by our Lord’s application.

2. Neither is the final *Jod* significant of the plural, in regimen; for the plural is never used in the absolute form to denote a single person, except once, Mal. i. 6.

“ A

“ *A son honoureth his father, and a servant HIS*

“ MASTER: (אֲדֹנָי)

“ *If then I be a father, where is mine honour?*

“ *And if I be A MASTER, where is my fear\*?*

“ *Saith THE LORD OF HOSTS, unto you priests that*  
 “ *despise my name.*”

Here אֲדֹנָי, or (as more correctly written in forty-eight MSS. of Kennicott's collection) אֲדֹנִים, is appropriated to the LORD OF HOSTS, not “ to insinuate a plurality of persons in the Unity of the Divine Essence, “ by the anomalous construction of this plural “ appellative with the singular pronoun אֲנִי, “ I,” as “ imagined” by the B. C. Feb. p. 140—but, as used elliptically for אֲדֹנֵי-הָאֲדֹנִים, “ *Master of the masters,*” in the splendid enumeration of the divine titles, Deut. x. 17, there rendered by the Septuagint *Κυριος των Κυριων*, and applied primarily to THE FATHER, 1 Tim. vi. 15, and to THE SON, Rev. xix. 16, with some variation.

In the other case, referred to by the B. C. Isa. xix. 4.

“ *And the Egyptians will I give over into the hand of*  
 “ *a cruel master;*

“ *And a fierce king shall rule over them, saith THE*  
 “ *REGENT LORD OF HOSTS.*”

(אֲדֹנִים) \*

The

The syntax of this passage does not appear to be understood by the B. C. Supposing that the singular adjective קשה, “harsh,” or “cruel,” should be joined in the order of construction, not with the plural, אדנים, “masters,” but with the singular, יד, “hand:” as thus, “*The Egyptians I will give over unto the harsh authority of masters.*” But all the ancient versions, without exception, connect קשה with אדנים; and indeed seem to have read plurally, קשים, by rendering “*cruel masters,*” all except the Chaldee Par. which interprets the phrase by רבין קשי, “*a cruel master,*” or “*cruel lord,*” according to our established translation, which is unquestionably the true rendering: for it is clear from the context, that a *single master* is meant, namely, that, “*fierce king*” that follows; who, we learn shortly after, ver. 19, was to be *Nebuchadnezzar*, king of *Assyria*, or *Babylon*; expressly predicted by name, in the subsequent and more circumstantial prophecy of *Jeremiah*, xlvi. 2, against *Pharaoh-Hophra*, king of *Egypt*, who was actually subdued by *Nebuchadnezzar*, and de-

P spoiled



spoiled of great part of his dominions,  
2 Kings xxiv. 7.

There may, perhaps, be a peculiar fitness in applying the plural, אַרְנִים, to this “fierce king,” and mighty conqueror, as containing a tacit reference to the pompous and arrogant titles of the great Egyptian conqueror, *Sesostris*; thus recorded by *Diodorus Siculus*, l. i.—“*SESOOSIS, King of kings, and Lord of lords, subdued this country by his arms.*”—Indeed, many curious allusions in Holy Writ, pass unobserved for want of sufficiently attending to parallel passages of profane history.

That in the frequent application of the word אַרְנִי to single persons, the final *Jod* is not characteristic of the plural number, but rather *paragogic*, or redundant, like other servile letters, may further appear from the indiscriminate use of אַרְוֹן, and אַרְנִי, in *regimen*, as connected with יהוה, the most sacred name of God. Thus in Exod. xxiii. 17, the phrase is, הָאֲרֹוֹן יְהוָה, “THE REGENT LORD,” where the prefixed article הַ is emphatic; but usually, as in Gen. xv. 2,  
and

and Deut. iii. 24, אֲדֹנָי יְהוָה, where surely the paragogic ' is connected with the singular noun.

And perhaps in every case, where אֲדֹנָי seems to be taken absolutely, applied to a single person, it is in reality in *regimen*, involving the consideration of some epithet, understood. And such was the sense of all the ancient versions of Ps. ii. 4, which render אֲדֹנָי, *Adoni*, absolutely, "THE LORD," or "REGENT," applied by the Chaldee paraphrast to מִימְרָא ד', (*mimrah da Iahoh*,) "THE ORACLE OF THE LORD;" where it is plainly contrasted (as denoting "THE MESSIAH") with יְהוָה, IAHOH, "THE LORD," ver. 2; and (as denoting בַּר, *Bar*, "THE SON [OF GOD]") with אֵת יְהוָה, "THE LORD SUPREME," ver. 10, 11. And in Joshua, v. 14, when "THE CAPTAIN OF THE LORD'S HOST," appeared as *a man [of war]* (אִישׁ) standing over against him, with a drawn sword in his hand—*Joshua* addressed him by the title of אֲדֹנָי, which the Septuagint well render (Δεσποτα), "MASTER, *what dost thou enjoin to thy servant?*" — And that this was the



same GOD who appeared unto *Moses* in the burning bush, appears from the sameness of the injunction, “*Loose thy shoe from off thy foot, for the place whereon thou standest is holy.*” Compare *Exod.* iii. 5.

In the New Testament, the FATHER ALMIGHTY seems to be peculiarly denoted by the absolute term ‘Ο ΘΕΟΣ, THE GOD, or THE DEITY; and the Son by ὁ Κυριος, intimating THE REGENT LORD: thus, *1 Cor.* viii. 6, *To us there is but ONE GOD, THE FATHER, of whom are all things, and we in Him: and ONE LORD, JESUS CHRIST, by whom are all things, and we by Him.*” And this title of CHRIST is plainly in apposition to another, ὁ Μεσιτης, THE MEDIATOR; as in *1 Tim.* ii. 5. “*There is ONE GOD, and ONE MEDIATOR between God and man, the man CHRIST JESUS.*” This title, which is peculiar to *Paul*, shows how profoundly conversant he was in Rabbinical literature, and in the Hebrew Scriptures: for the ancient book of *Ikkarim*, as we have seen, entitled THE MESSIAH, (אֱחָזְעִי אֵל,) “*A MEDIATORIAL GOD,*” as he was described by *Philo*, in  
the



the foregoing citation, who represents *Moses* as *Μεσιτης*, “*Mediator*,” and *Διατητης*, “*Arbitrator*,” when he interceded for the *Israelites* with *GOD*. *De Vita Mosis*, lib. iii. p. 524. And these observations may lead us to the true derivation of *יָדַן*, from *יָדַן*, “*to judge, or arbitrate*,” as assigned by *Mercer*, in his valuable enlarged edition of *Pagninus’s Hebrew Lexicon*, colon. 1614, and judiciously adopted by *Parkhurst*: of which, it is the first person future, “*I will judge*.” For so *THE SON OF GOD* is described, *Gen. vi. 3*, “*My Spirit shall not always (יָדַן) JUDGE (or arbitrate) among men:*” i. e. “*I will withdraw my presence, or residence, from them*,” as understood by the *Septuagint*, *καὶ μὴ καταμείνῃ τὸ πνεῦμα μετ’ ἐν τοῖς ἀνθρώποις τούτοις, εἰς τὸν αἰῶνα*, “*My Spirit shall not remain among these men for ever*.” The best commentary, perhaps, on which is furnished by the mythological *Ovid*, describing the crimes of the *Antediluvians*, which induced the goddess of justice, *Astræa*, to take her flight at last from earth, where she had before resided among men, during the *Golden Age*.

“ Vivitur ex raptō, non hospes ab hospite tutus,  
 “ Non socer a genero, fratrum quoque gratia non est ;  
 “ Victa jacet Pietas : et virgo, cæde madentes,  
 “ Ultima cælestum, terras ASTRÆA reliquit.” Met. I.

And *Paul*, 2 Tim. iv. 8, evidently contrasts ὁ Κυριος, “ THE LORD,” with ὁ δικαιος Κριτης, “ the righteous judge ;” as *Abraham* had done before, Gen. xviii. 22-25. So intimately connected together are the Scriptures of the OLD and NEW TESTAMENT, which, the more carefully and critically they are compared, the more light they will mutually reflect on each other ; both being dictated by one and the same SPIRIT, even where they appear to vary in the *letter*.

VII. אהיה אשר אהיה. Εγω ειμι ὁ Ων. I AM WHO AM.—This mysterious title of the LORD, the GOD OF ISRAEL, Exod. iii. 14, seems to be a paraphrase of his ancient title, יה, IAH. The grammatical construction is, “ I AM [HE] WHO AM,” the pronoun הוּא, “ He,” or, “ The same,” Ps. cii. 25, being understood before, אשר, “ who ;” as expressed Levit. x. 3, and in many other passages. And though the form of the verb אהיה be future, *ero*, yet, in all languages, the

the future frequently denotes the indefinite present tense: “*Thou shalt not steal,*” is equivalent to “*steal not,*” neither *now*, nor at *any time*: and the *Septuagint* version has decided the point, by rendering the title, *Εγω ειμι ὁ Ων*, the participle, *Ων*, being clearly indefinite. Compare John i. 18, and iii. 13, and ix. 25.

This title, *יהוה*, is evidently referred to in that noble Psalm, descriptive of the general judgment, l. 21:

“*These (crimes) thou didst commit: and [because] I*  
“*kept silence,*

“*Thou didst imagine, that EHIEN was like thyself,*”

As formerly noticed by the sagacity of *Aben Ezra*. “For, taking *יהוה*, as *the verb substantive*, [with all the versions,] it is impossible to reduce this passage to any regular construction; but taking it as *the name of God*, the construction and sense are clear:” “*that name, by which the GOD of Israel was pleased to describe himself to his people, when he first called them by his servant Moses; and which is here repeated with peculiar propriety, where He then entered into a personal expostulation*



“ lation with them about their infringements  
 “ of his commands,” as well remarked by  
 the B. C. *April*, p. 352.

And our BLESSED LORD assumed this title to himself, in a conference with the unbelieving *Jews*, by a most solemn asseveration, John viii. 58, “ *Verily, verily, I say*  
 “ *unto you, before Abraham was born, (γενεσ-*  
*θαι,)* I AM.” (Εγω ειμι.) See John viii. 28,  
 and xiii. 19, and Coloss. i. 17.

And the *Septuagint* rendering of the title is sanctioned by the highest authority; being interwoven in that fullest and most splendid enumeration of the divine titles, Rev. i. 8.

“ I AM (Εγω ειμι) *the Alpha and the*  
 “ *Omega, the Beginning and End, saith*  
 “ THE LORD: WHO AM, (ὁ Ων,) *and WHO*  
 “ *WAS, and WHO IS TO COME, THE OM-*  
 “ *NIPOTENT.*” See also in Rev. i. 17, and  
 xxi. 6, and xxii. 13, the communication of  
 these most august titles to THE SON OF  
 GOD.

The following fragment of the *Orphic* hymns is cited by *Proclus*, establishing its genuineness, Cudworth, p. 301.

ZEUS

ZEUS ΠΡΩΤΟΣ ΓΕΝΕΤΟ, ZEUS ὕψατος ἀρχικεραυνός·

ZEUS κεφαλή, ZEUS μέσσα, ΔΙΟΣ δ' ἐκ πάντα τετυκται.

“JOVE first existed, JOVE high-thundering, last :

“JOVE, head, JOVE, midst, from JOVE are formed  
“all.”

And that this sublime passage was borrowed from the *Hebrew* Scriptures, likewise, is demonstrated by a various reading of the second line, furnished by *Plutarch*, *Cudworth*, p. 305.

ZEUS ἀρχή, ZEUS μέσσα, ΔΙΟΣ δ' ἐκ πάντα προελονται.

“JOVE beginning, JOVE midst, from JOVE do all  
“proceed.”

For the Hebrew term שׁאָר, ambiguously denotes “head,” or “beginning;” whence, שׁאָרִים, the divine title “FIRST,” in the parallel passage of *Isaiah*, xli. 4, and xliv. 6, and xlviii. 12.

The following genuine fragment of the *Sibylline* oracles is cited by *Pausanias* :

ZEUS ην, ZEUS εστι, ZEUS εσσεται· Ω μεγαλε ΖΕΥ.

“JOVE was, JOVE is, JOVE will be; O GREAT JOVE!”

And most remarkable was the famous inscription

scription on the temple of ΝΗΙΘ (*Neith* \*), or “WISDOM,” at *Sais*, in Egypt; (whence was derived the name of the tutelary goddess of *Athens*, Α-ΘΗΝΑ, by inverting, or reading backwards, the Egyptian title;) preserved by *Plutarch* and others: Cudworth, p. 341.

Εγώ εἰμι πᾶν τὸ γεγονός καὶ ὄν καὶ ἐσομένον\*  
Καὶ τὸν ἐμὸν πέπλον, ἔδεις ὧν θνητὸς ἀπεκαλύψεν.

“ *I am all that hath been, and is, and will be ;*  
“ *And my veil no mortal yet uncovered.*”

I am strongly of opinion, that this valuable fragment of primitive *Egyptian* theology was long anterior to the foregoing mysterious title of the GOD OF ISRAEL, recorded by *Moses*; and that it subsisted even before the regency of the patriarch *Joseph*, which (I compute) began about B. C. 1872: for, in the seven years of famine, “ *when all countries came to Egypt to buy corn from JOSEPH, because the famine was sore in all lands,*” Gen. xli. 57, we learn that *Erec-*

\* In the primitive *Irish* language, *Dia Naith*, signifies *Minerva*, or “the goddess of Wisdom.” See that learned antiquary General *Vallancey’s Prospectus of a Dictionary of the Irish Language*, Preface, p. lxxiv. 1802. Dublin.

*theus,*



*theus*, the founder of the kingdom and religion of *Athens*, came also to buy corn on that occasion, from the following curious testimony of *Diodorus Siculus*, b. i.

“ Whereas a *great drought* (as all confess)  
 “ *prevailed over almost the whole world*, ex-  
 “ cept in *Egypt*, (on account of the *pecu-*  
 “ *liarity* of the country,) which destroyed  
 “ both men and the fruits of the earth;  
 “ *Erectheus* transported a great quantity of  
 “ corn out of *Egypt* to *Athens*, because *they*  
 “ *and the Egyptians were of the same kin-*  
 “ *dred*: for which kindness the citizens were  
 “ so grateful, that they advanced him to the  
 “ sovereignty. After which he instituted  
 “ the festivals, and taught the Egyptian  
 “ rites and mysteries of *Ceres*, in *Eleusis*.”  
 And *Herodotus* informs us, b. viii. 55, that  
 “ annual sacrifices were offered at *Athens* to  
 “ *Erectheus* and *Athenè*,” (the goddess of  
*wisdom*,) and the tutelar goddess of *Athens*,  
 which was a colony from *Sais* in *Egypt*.

But *Joseph*, we learn from Scripture, Gen. xli. 45, married the daughter of the priest of (יִסְרָאֵל) *Aon*, or *On*; who probably, at that time, was a priest of the MOST HIGH GOD,  
 like

like *Melchizedek*, in Abraham's days. And though יָשׁ, (or as more fully written, יָשׁוּשׁ, Ezek. xxx. 17) was afterwards degraded into a title of *the Sun*; and the Septuagint version, in this place, has rendered it Ἡλιεπολις, “*The City of the Sun*,” (whose ruins stand about two leagues north-north-east of *Cairo*, according to *Niebuhr*), where *Herodotus* informs us, b. ii. 59, 73, was a temple dedicated to the Sun, and an annual festival held; like בֵּית אֹן, (written Βηθ Αον, by the *Alexandrine* Septuagint,) “*The house (or temple) of Aun, or Aon*,” among the *Canaanites*, Josh. vii. 2, yet it probably was originally a title of THE SUPREME BEING, the most ancient and universal; the traces of which we find in the Greek Ων, and in the neuter, Ον; in the Chinese, *Yn*, or *Un*; in the second, Ομ, of the mysterious terms, used in the *Eleusinian* mysteries, Κογξ, Ομ, Παξ, (so well explained by *Wilford* from the Sanscrit language, *Asiat. Research.* vol. v. p.300,) in the most sacred term, *Aum*, or *Om*, among the *Hindoos* at present, and in the *Irish*, *Omh*; all expressive (like the Hebrew יָשׁ, or Chaldee יָשׁוּ) of *being*, or *substance*, and appropriated, in all these countries,

countries, from the rising to the setting sun,  
to THE DEITY.

2. It is truly remarkable, that whereas the terms are all *neuter*, in the *Egyptian* inscription, — Παν, &c. (“ and among the “ *Egyptians,*” *Pan*, as we learn from *Herodotus*, b. ii. “ was esteemed the most ancient, even of their eight primary divinities,”) in the Hebrew and Greek Scriptures, they are all *masculine*: as if (with all due humility be it conjectured) THE GOD OF THE HEBREWS and of CHRISTIANS meant to rectify the mischievous degradation of his essence by the foolishness and impiety of *Egyptian* philosophy; and to *ascribe unto himself the honour due unto his name*: which *Moses*, who was “ skilled in all the Learning “ of the *Egyptians,*” has tacitly contrasted with their revolting and dishonourable conceptions of the Divine Nature. One of which (intimately connected with the foregoing inscription) was, that his Essence was, ΣΚΟΤΟΣ ΑΓΝΩΣΤΟΝ. “ *Darkness unknow-* “ *able.*” Which the Apostles *John* and *Paul* have tacitly controverted; maintaining, that “ THE GOD IS LIGHT ” — “ INHABITING  
“ LIGHT



“ LIGHT UNAPPROACHABLE ;” — “ AND  
 “ WITH HIM IS NO DARKNESS AT ALL !”

Like the Egyptians, the *Magi* or *Brahmens*, gradually corrupted the purity and simplicity of patriarchal Theology: for though they acknowledge only one Supreme Being, whom they call BRAHME, (evidently from the Hebrew אֱלֹהִים, *Brah*, “ Creavit,”) yet they style him “ *the great One*,” in the neuter gender. As we learn from the curious observations on their Mythology, by Sir *William Jones*. *Asiat. Res.* i. p. 242. But that they once entertained juster notions, is evident from the following sublime paraphrase of the foregoing Scriptural title, almost in the language of the Revelation: *Asiat. Res.* i. p. 33, 245.

“ I WAS, even AT FIRST, not any other thing ;

“ That which exists unperceived, SUPREME :

“ Afterwards, I AM THAT WHICH IS :

“ And HE WHO MUST REMAIN AM I.”

Were I at liberty to alter any part of Sir *William Jones*'s “ scrupulously literal version,” of a passage in one of the most ancient sacred poems of the *Hindoos*, entitled *Sri Bhagavat* ; containing the life of  
 7 their

their incarnate god *Chrishna*, (who much resembles “ the mystical *Iacchus*,” of the Greeks; and was counted a generated god of the third order, among the Egyptians; Herod. 2.) it would be the alteration of “ *that which is*” in the third line, into “ *who is*”—which would accord better with the following *Masculine* pronoun “ *He*,” of the last line.

And *Wilford* informs us, *Asiat. Res.* vol. v. p. 259, “ That the *Brahmens* themselves acknowledge, that their sacred scriptures, the *Vedas*, are not natives of *India*, but that they descended into the plains of *Hindostan*, through the pass of *Hindwar*.”—The inference is obvious.

## DISSERTATION VII.

## ON PSALM II.

I NOW return to the consideration of the remaining *Prophetic* Psalms descriptive of the MESSIAH, cited in the *Introduction of the Epistle to the Hebrews*, as applicable to JESUS CHRIST; which has been suspended during that of the PRIMITIVE NAMES OF THE DEITY; but neither unprofitably, I trust, nor irrelevantly to the main design of these specimens of SACRED CRITICISM; which is, to explain the *Scriptural* “NAME,” authority or character, of the SON OF GOD, “OUR LORD,” or spiritual Sovereign, and “OUR GOD,” or future judge of quick and dead:—“For WE ALL *must appear before* “*the tribunal of* CHRIST; *in order that* “EVERY ONE *may receive* [a recompense] “*of the deeds done in the body, whether* “*good or bad.*” See John xx. 28, and v. 22.

2 Cor.



2 Cor. v. 10, Rom. xiv. 10, and 9, 5, Acts x. 36.

The *second Psalm*, (to which I next proceed,) cited by *St. Paul* to prove the peculiar *Sonship* of JESUS CHRIST, has been materially injured by the *double sense*, supposed to be attached to it; as if it related primarily to *David*, and secondarily to CHRIST: a malignant fiction, forged by the later *Jewish Rabbins*, to invalidate its *prophetic* evidence; and unwarily adopted by several respectable *Christian* commentators, *Grotius*, *Patrick*, *Chandler*, *Dodd*, *Mudge*, *Durell*, *Horne*, &c.

Happily for the cause of CHRISTIANITY, the fiction itself, or the misapplication of the Psalm to *David* in the literal sense, is irrefragably proved by the testimony of the primitive Jewish Church, and of the earlier Rabbins, and also by the confession of the framers and abettors themselves.

1. The *Chaldee Paraphrast* renders the clause, ver. 4, “THE REGENT (אֲרִי) shall deride them,” thus: “THE ORACLE OF THE LORD (מִיְמֵרָא ד') shall deride them.” —And in the various applications of different

passages of this Psalm to JESUS, as THE CHRIST, throughout the NEW TESTAMENT, its reference to THE MESSIAH or CHRIST, is uniformly taken for granted, as the unquestionable doctrine of the Primitive *Jewish* Church; the only question under consideration at *that time*, was, whether the character corresponded to JESUS OF NAZARETH.

2. In the new edition of the *Breshit Rabba* (a Rabbinical work composed about A. D. 300), Wilmersd. p. 30.—“ *R. Jonathan* said, “ there are three, to whom לַשׁׁשׁ, *Ask*, was “ said: namely, *Solomon, Ahaz*, and *King Messiah*.—1. *Solomon*: For it is written, “ 1 Kings iii. 5, *In Gibeon THE LORD ap-* “ *peared unto Solomon in a dream by night,* “ *and GOD said, ASK what I shall give thee.* “ 2. *Ahaz*: For it is written, Isa. vii. 11, “ *ASK thee a sign of the Lord*.—3. *King* “ *Messiah*: For it is written, Ps. ii. 8, *ASK,* “ *and I will give thee the Gentiles for thine* “ *inheritance.*”

3. It is likewise declared in the *Talmud*, Cod. *Succa*, cap. v. “ *Our Masters deliver:* “ *That the BLESSED GOD said unto THE* “ *MES-*

“ MESSIAH, son of David, (who is shortly  
 “ to be revealed in our days,) ASK of me  
 “ somewhat, and I will give it thee. For  
 “ it is said, Ps. ii. 7—8, I will declare  
 “ the decree: THE LORD said unto me,  
 “ Thou art MY SON, this day have I be-  
 “ gotten Thee: ASK of me, and I will give  
 “ the Gentiles for thine inheritance.”

4. The *Midrash Tillim* understands “ the  
 “ Gentiles,” (ver. 1,) of Gog and Magog:—  
 plainly referring to *Balaam’s* signal prophecy,  
 respecting the MESSIAH’S conquests, Numb.  
 xxiv. 7. “ His KING shall be higher than  
 “ GOG.” And the MESSIAH is represented  
 as He, “ who shall smite the impious with lo-  
 “ custs.” And in a curious critical remark,  
 (on verse 7) it states, that he is styled in  
 the divine decree, בְּנִי, “ My SON,” [absol-  
 utely]; not בֶּן לִי, “ to Me a Son,” or as a  
 Son, [relatively].

5. R. Obadiah Gaon observes, that “ This  
 “ Psalm alludes to the days of CHRIST,  
 “ when mankind shall be converted to the  
 “ worship of God.” [And this accords with  
 the titles of this Psalm prefixed to the *Syriac*  
 and *Arabic* versions.] And on verse 5, “ He



“ shall terrify them in his anger,” he remarks, “ CHRIST shall smite the Earth with the rod of his mouth.” Isa. xi. 4—as there predicted of “ THE BRANCH from the root of Jesse ;” an appropriate title of CHRIST. And he thus explains the inauguration of the MESSIAH, verse 6, “ My God hath made me to reign, upon Sion, my mount ; and this shall be in the Redemption to come.”—And he applies the last sentence, verse 12, “ Blessed are all that trust in Him,” —“ To those that expect redemption, — to them will the light arise.”

6. R. Sadius Gaon observes on Dan. vii. 13.—He who is to come with the clouds of heaven like a Son of Man, is “ MESSIAH our righteousness,” and on vii. 14.—“ And authority was given him” “ Because (THE ANCIENT OF DAYS) will give him authority and a kingdom ; as it is written, Ps. ii. 6, “ But I anointed my king.”

7. R. Moses Maimonides also, in his *Porta Mosis*, p. 160, allows the filiation of THE MESSIAH to his CREATOR ; who said unto him, Ps. ii. 7, “ Thou art my Son.”

This is decisive evidence of the opinion

of the *Jerwish* Church, till the time of *Maimonides*, who died A. D. 1209.

8. His successor, *R. David Kimchi*, who died A. D. 1240, appears to have been one of the first who supported the literal application of the Psalm to *David*: supposing, in his commentary, that it was composed and sung by *David* in the beginning of his reign, when the neighbouring nations were gathered together against him, according to 2 Sam. v. 7, “*And the Philistines heard that they had anointed David king over Israel; and all the Philistines came up to seek David;*” although he allows, that the rulers of the *Philistines* are nowhere in Scripture called “*Kings*,” but only סַרְנֵי, “*Lords*” or “*Satraps*,” and at the conclusion, confesses that his own was a novel interpretation: “*some there are, however, who expound the Psalm of Gog and Magog, and of THE MESSIAH, that is, of KING MESSIAH: and so have our Masters of blessed memory interpreted it; and if the Psalm be expounded in this way, its sense will be clear: but it seems more*

“likely, that *David* composed this Psalm of  
“*himself*, according to *our explication*.”

9. The true reason of his explication and departure from the *Orthodox* doctrine of his “masters of blessed memory,” as we have seen, is furnished inadvertently, by his contemporary *R. Solomon Jarchi*: “*Our doctors*,” says he, “have expounded this Psalm *mystically*, of KING MESSIAH; “but according to *the letter*, and TO ANSWER THE HERETICS, it is expedient to “expound it of *David* himself.”

This curious and important confession, לתשובת המינים, “*to answer the heretics*,” which is found in the earlier editions, but most injudiciously and unwarrantably expunged from the later editions, the *Basil* and the *Venetian*, furnishes the fullest and most unequivocal evidence of the *double dealing* of *Jarchi* and his associates, who first fabricated the *literal* exposition.

The *Mystical* interpretation of this Psalm, was therefore unquestionably the doctrine of the earlier and purer ages of the *Jewish* and *Christian* Churches, and should not therefore be rashly receded from. For although  
it



it must be admitted, that the fashion of *allegorizing* Scripture was carried to excess, by the *philosophizing* Divines of both, especially of the *Alexandrian* school, *Philo*, *Clemens Alexandrinus*, *Origen*, &c. (see *the Monthly Review*, December 1801, p. 394,) yet to run into the opposite extreme, and to decry all *mystical* or *allegorical* interpretation, savours strongly of the most blameable *scepticism*, and leads to downright *infidelity*. Our Lord himself frequently inculcates the peculiar mysteries of the gospel, under *parables* and *allegories*; and *Paul* allegorizes the two sons of Abraham, *Ishmael* and *Isaac*, into “*the two covenants*,” the temporal and the spiritual, Gal. iv. 24 \*. And it is truly remarkable, that they who are so ready to decry *allegory* in explaining the mysteries of our FAITH, by a usual inconsistency, are the readiest to avail themselves of it, where it may answer the purpose of *explaining away* the leading *facts* and *doctrines* of Revelation; such as the *fall* and *redemption* of

\* See Bishop *Chandler*'s masterly argument on *allegorical* interpretations of Scripture. *Defence of Christianity*, chap. v. § 1, p. 255—277.

mankind, inseparably connected with the temptations of *Eve* and of JESUS CHRIST; which the modern disciples of *Philo* and *Clemens*, the ingenious *Middleton* and *Farmer*, &c. have fancied to be dreams, or mere visionary transactions, devoid of reality. And improving on such “imagination,” the adventurous *Belsham*, that “over-strenuous Unitarian,” not only allegorizes *Satan* himself into an imaginary being, but denies the *delegated sovereignty* of THE SON OF GOD; and, strange to tell, is applauded by the *Monthly Review*, October 1798, p. 148. See strictures on both, in THE INSPECTOR, p. 38, 39.

That this Psalm is utterly inapplicable to *David*, and corresponds in the minutest circumstances throughout, to the *Scriptural* character of JESUS CHRIST, will appear from the Prophecy itself, more critically translated and expounded.

## PSALM II.

OF DAVID. A PROPHECY, concerning  
CHRIST THE LORD, and THE CALLING  
OF THE GENTILES.—*Arab. Title.*

1. Why did *the Gentiles* rage,  
And *the Peoples* imagine vanity?
2. *The Kings of the land* confederated,  
And *the Rulers* were assembled together,  
Against THE LORD and against HIS  
MESSIAH:
3. “*Let us break their bands asunder,*  
“*And cast away their yoke from Us.*”
4. He that sitteth in the Heavens shall  
smile,  
And THE REGENT shall deride them;
5. Then shall he speak to them in his  
wrath,  
And terrify them in his anger:
6. “*Nevertheless, I was ordained KING,*  
“*On Sion my holy Mount:*
7. “*I will declare GOD’s decree:—*  
“THE LORD said unto me, “THOU  
“ART MY SON,  
“THIS DAY HAVE I BEGOTTEN  
“THEE:
8. “*Ask*



8. “ *Ask of Me, and I will give Thee,*  
 “ *The Gentiles for thine inheritance,*  
 “ *And the ends of the Earth, thy pos-*  
 “ *session ;*
9. “ *Thou shalt rule them with an iron scep-*  
 “ *tre,*  
 “ *And crush them like a potter’s vessel.”*
10. Ponder now therefore, O ye *Kings,*  
 Be instructed, ye *Judges of the Earth !*
11. Serve THE LORD with fear,  
 And rejoice in HIM with trembling :
12. Kiss THE SON [also] lest he be angry ;  
 And [so] ye perish from the way [of life],  
 If his wrath be kindled even a little :  
*Blessed are all that trust in HIM.*

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 REMARKS.

THIS prophecy of the royal psalmist, furnishes a third link to that noble chain, descriptive of the MESSIAH’S august character ; begun through *Nathan*, seconded through *Ethan*, and “ in divers degrees and “ sundry ways,” extended and completed through the succeeding prophets, *Isaiah*, *Micah*, *Hosea*, *Jeremiah*, *Daniel*, &c. “ until “ vision and prophecy were sealed,” by our  
 LORD

LORD and his *apostles*. This seems designed more particularly to illustrate the nature of his *Sonship*, and also of his *rejection* and *persecution*, which were briefly, obscurely, and as it were incidentally, noticed in the first prophecy of *Nathan*. “*He shall be to me a Son*”—“*whosoever [shall be concerned] in injuring Him,*” &c. and not fully unfolded in the second, of *Ethan*.

In interpreting this prophecy, we are not left to surmise or conjecture touching its real meaning and application: THE HOLY SPIRIT himself, has furnished the true and infallible key thereto, in that admirable commentary of the *apostles* thereon, Acts iv. 24-31, suggested by his immediate influence: during which, “*with one accord, they lifted up their voice to GOD, and said, LORD, (Δεσποτα,) Thou art THE GOD who madest the heaven and the earth and the sea, and all things therein: who, through the mouth of David thy servant didst say:*

“*Why did the GENTILES rage,*  
 “*And THE PEOPLES imagine vanity?*  
 “*The KINGS of the land confederated,*  
 “*And THE RULERS were assembled together,*  
 “*Against THE LORD and against his CHRIST.”*

“*For*

“ *For, in truth, both HEROD and PON-*  
 “ *TIUS PILATE, with the GENTILES, and*  
 “ *PEOPLES OF ISRAEL, were assembled to-*  
 “ *gether against thy holy child JESUS, whom*  
 “ *thou didst ANOINT: to do whatsoever thy*  
 “ *council predetermined to happen, &c.*

“ *And when they had prayed, the place*  
 “ *wherein they were assembled together was*  
 “ *shaken, and all were filled with THE HOLY*  
 “ *GHOST,” &c.*

In this clear, distinct, and authoritative commentary, “ *the Gentiles*” are intimated to be the *Romans*; “ *the peoples,*” the *peoples of Israel*, or the *Jews*; “ *the kings of the* “ *land;*” *Herod and Pontius Pilate*; “ *the* “ *rulers,*” the *Jewish sanhedrim* or council; and “ *the Lord’s CHRIST*”—His Holy Child *JESUS*, whom He anointed, or ordained, to be *MESSIAH, REGENT, or KING*.

Following this admirable clue, we shall be the better enabled to understand and explain the *Hebrew* text:

Verse 1. — “ *The Gentiles*” or *Heathen Nations*, (גוים), are here contrasted with “ *the peoples,*” (לאמים), or *tribes of Israel*; as in many parts of the *Old Testament*, especially



especially in the Divine Ode, usually called *Moses's Song*, Deut. xxxii. 8.

- “ When THE MOST HIGH divided to the *nations*\*  
 “ their settlements,  
 “ When he separated the sons of *Adam* :  
 “ He assigned the boundaries of *the peoples*† [of  
 “ *Israel*]  
 “ According to the numbers of the sons of *Israel* ;  
 “ For the portion of THE LORD is *his people*,‡  
 “ *Jacob*, the survey of his inheritance.”

Where, the settlements of the *Gentiles*, are finely contrasted with those of “ *the peoples*,” or tribes of *Israel* : each tribe, on account of their immense population being considered as *a people* in itself; while the aggregate of the *twelve* tribes—“ *According to the number of the sons of Israel*,”—composed collectively “ *his people*,” whom THE LORD chose to be “ *a peculiar treasure unto Himself*”—“ *though all the earth be his*”—“ *for Abraham their father's sake*.”—But עמים and לאמים are often taken as synonymous. See Gen. xxvii. 29, Isa. li. 4, &c.

On the authority of the *Septuagint* version, sanctioned by the apostles, I have

\* גוים. † עמים. ‡ עמו.

rendered

rendered the Hebrew verbs, in the *past* rather than the *present* tense,—“*Why did the Gentiles rage,*” &c.—which is their grammatical import, and also more conformable to the context; representing “*the transcendent exaltation*” of the SON OF GOD, on *the day* of his resurrection; *after* his persecution by the impotent rage and idle machinations of all his foes\*.

Verse

\* 1. When *Simon Peter*, in the name of all the apostles, had acknowledged “*JESUS, to be THE CHRIST, THE SON OF THE LIVING GOD;*” “*from thenceforth began JESUS to shew unto his disciples, that he must needs go to Jerusalem, and suffer many things from the elders, and chief priests, and scribes, and be killed, and be raised, the third day?*” Matt. xvi. 21. Compare Mark viii. 31. Luke ix. 22.

2. Soon after his *transfiguration*, while they abode in *Galilee*, Jesus said unto them, “*THE SON OF MAN is going to be betrayed into the hands of men, and they shall kill him; and he shall be raised, the third day.*” Matt. xvii. 22. Compare Mark ix. 31. and Luke ix. 44.

3. On his way from the coasts of *Jordan* to *Jerusalem*, “*He took the twelve disciples apart, and said unto them, “Lo! we are going up to Jerusalem, and THE SON OF MAN shall be betrayed to the chief priests and elders, and they shall condemn Him to death, and shall deliver Him to the Gentiles, to mock and to scourge and to*  
“*crucify;*

Verse 2. “*The kings of the land confederated.*”

The Hebrew term אֶרֶץ, and the Greek Γαῖα or Γῆ, ambiguously denote either “*the*”  
“*earth*”

“*crucify*; and he shall rise again the third day.” Matt. xx. 17. Compare Mark x. 33, Luke xviii. 31.

4. When the Pharisees, to intimidate him, said, “*get thee out and depart hence, for Herod meaneth to kill thee,*” He answered, “*Go and tell that fox; Lo! to-day and to-morrow, I cast out demons and perform cures; and the third day I shall be perfected: nevertheless, I must needs [stay] to-day and to-morrow, and depart the next day; for it is not possible that a prophet perish out of Jerusalem!*” Luke xiv. 31-33.

5. Two days before the Passover, He said unto his disciples, “*THE SON OF MAN is betrayed to be crucified*”—while the *chief priests* and *elders* were actually conspiring against him. Matt. xxvi. 2. Compare Mark xiv. 1, Luke xxii. 1.

6. The same night in which he was betrayed, He said, during supper, “*Verily one of you shall betray me*”—and he marked the traitor, “*he that dippeth his hand with me in the dish, the same shall betray me*”—when *Judas* asked, *Is it I, Master?* He answered, “*thou speakest [truth].*”—And he also pointed him out to the beloved disciple *John*:—“*The same is he to whom, when I have dipped, I shall give a sop: and when He had dipped the sop, he gave it to Judas Iscariot—(and after the*  
“*sop,*



“*earth*” in general or “*the land*” in particular. The apostles’ comment limits it to the latter sense; “*Herod*” being then *tetrarch of Galilee*; and “*Pontius Pilate*” *procurator* or governor of *Judea*, which, with *Samaria*, was then attached to the *Roman*

“*sop, Satan entered into him*:) Then said JESUS unto “*him, what thou doest, do quickly. But none of the “ guests knew for what intent he spake [thus] to him.”* Matt. xxvi. 23, &c. Mark xiv. 20, &c. Luke xxii. 21, &c. John xiii. 21, &c.

7. Shortly after, during his agony, in the garden of *Gethsemane*, after he had prayed thrice, he said to his disciples, still slumbering and sleeping for sorrow:—“*Lo! “ the hour is at hand, and THE SON OF MAN is betrayed “ into the hand of sinners:—Rise, let us be going, lo! “ my betrayer is at hand: And while he was speaking, “ lo! Judas came,*” &c. Matt. xxvi. 45, &c. Mark xiv. 41, &c. Luke xxii. 46.

8. JESUS thus *knowing all things that were to come upon him*, went forth and said unto them, *Whom seek ye?* &c. John xviii. 4.

9. On the day of his resurrection, He reminded his disciples, of these his predictions:—“*That all things “ written concerning him, in the Law of Moses, and the “ prophets, and the Psalms, must needs be fulfilled.*”— “*Thus it is written, and thus it behoved THE CHRIST “ to suffer, and to rise from the dead the third day.*”— “*Ought not THE CHRIST to suffer these things [first, “ and then] to enter into his glory.*” Luke xxiv. 26-46.

province

province of *Syria*. And in this limited sense, the phrase *οἱ βασιλεις της γης*, “*The kings of the land,*” seems to be understood in that signal miracle of supplying the capitation tax, for OUR LORD and his disciple *Peter*, Matt. xvii. 24-27 \*. From the reason assigned :

\* This stupendous miracle of supplying the tribute money, evincing OUR LORD’S *prescience* and his *power* over all nature, which for its minuteness and frugality is perhaps more wonderful even than the superfluity of the loaves and fishes, has been greatly obscured by translators, for want of retaining or paraphrasing the *technical* terms of the original ; and mistaken by most commentators, supposing that it was the capitation tax of *half a shekel*, for each of the congregation of Israel above twenty years of age, prescribed by the Law of *Moses*, for sacred uses. Exod. xxx. 13. *Οἱ τα διδραχμα λαμβανοντες*, “*the receivers of the two drachmas,*” were the *τελωναι* or “*publicans* ;”—tax-gatherers employed by *Herod* in Galilee, and by the *Roman* governor in Judea and Samaria :—And the *two drachmas*, or two *Roman denarii*, (worth about *seven pence halfpenny* of our currency, each) was the amount of the “*census*” or capitation tax, paid to “*Cæsar*,” Matt. xxii. 17, which was the same as the sacred. The *stater*, thus miraculously supplied, was equal in value, to the *sacred shekel*, or *four drachmas* or *four denarii* ; and the exact amount therefore of the capitation tax for JESUS and his disciple *Peter*. Why OUR LORD chose to pay the tribute money, rather in this *Grecian*

R coin,



signed:—“*But that we might not offend them;*” meaning plainly, the imposers of the

coin, than in the *Roman* or *Jewish*, may perhaps, not idly, be conjectured to have arisen from a curious circumstance, preserved by *Hesychius*, under the article Παλλαδος προσωπον—where he thus describes the *Grecian* coin: Στατηρ· επι μεν ενος μερως, ΑΘΗΝΑΣ προσωπον· επι δε ατερα, την γλαυκα: “The *stater* had, on one side, “*Minerva’s face*; on the other, her *owl*.” But ΑΘΗΝΑ or *Minerva*, was the Heathen goddess of WISDOM; the spurious representative of OUR LORD himself. The *stater* therefore bore “*his image*;” and He reclaimed it as his own coin.

It is strange how such a respectable commentator as *Gilpin*, could so greatly under-rate this miracle in his note, as to rank it “*among those of the lowest class—a miracle adapted to fishermen!*”—or thus fancifully and irreverently account for it:—“It would be difficult to say, *how* “*JESUS could with more propriety* have obtained a supply:—If he had created it on the spot, it might have had the appearance of a sort of *legerdemain*; or it might have laid him open to the accusation of *counterfeiting* the current coin of the country!”

And this note of his may serve to illustrate the following excellent advice to *sacred critics*, given by *Gilpin* himself, Pref. p. xvii. quarto.

“No doubt, as THE SCRIPTURES have been more “*commented on* than any other books, and as people of “*all professions, and opinions, and under prejudices* of “*every kind, have laboured in this work, there will, of* “*course,*



the tax in question, the *Roman* governor, and *Herod* :—not “ *the kings of the earth*” at large, as usually but irrelevantly understood.

In the same limited sense also, is to be understood that remarkable decree issued by *Augustus Cæsar*, ἀπογραφεσθαι πᾶσαν τὴν οἰκουμενὴν \*, “ *that all the inhabited [land] should be enrolled;*” Luke ii. 1.—Meaning *Herod the Great’s* dominions of *Judea* and *Galilee*.

“ *The confederacy*” of *Pontius Pilate* and *Herod*, is also thus described by the Evangelist : “ *The same day* (ἐν αὐτῇ τῇ ἡμέρᾳ) were

“ *course, be many things said on the subject, which had*  
 “ *been better unsaid*: Nay, even the *best commentators*  
 “ *may have their particular opinions, which may often*  
 “ *mislead* their interpretations: Let *the student* therefore,  
 “ *with his best judgment, endeavour to find out where*  
 “ *the commentator trifles, where he refines*; or, above  
 “ *all things, where he deviates from COMMON SENSE,*  
 “ *which should always guide our interpretations of Scrip-*  
 “ *ture.*

\* The word, Οἰκουμένη, was anciently used in the limited sense of “ *inhabited* ;” “ thus *Canaan*, is styled ארץ נושבת, γῆ οἰκουμένη, “ *an inhabited land,*” as distinguished from *the wilderness*, Exod. xvi. 35, and also by the first-rate classical authority, *Xenophon* :—οἰκουμένη χώρα, “ *an inhabited country*” distinguished from ἐρημία, “ *a desert.*”

“ *Pilate and Herod made friends together:*  
 “ *for before they were at enmity with each*  
 “ *other.*” Luke xxiii. 12.

“ *And the Rulers were assembled together*”—

The MESSIAH is introduced, Ps. xxxi. 14, thus complaining of the railings and threatenings of his foes, “ *while they conspired together, and plotted to take away my life.*” Where the force of the verb ודוּדוּ, from (דוּ) is well expressed by the *Alexandrine* copy of the Septuagint, επισυνηχθησαν:—And the Evangelist also has expressed its full import. Matt. xxvi. 24.

“ *Then were the chief priests and the*  
 “ *scribes and the elders of the people, assem-*  
 “ *bled together (συνηχθησαν) at the palace of*  
 “ *the high priest, called Caiaphas: and they*  
 “ *consulted together, (συνεβλευσαντο) to seize*  
 “ *JESUS by subtilty, and put him to death.*”

Verse 3. *Let us break, &c.* These words express the rebellion and apostacy of the *Jews*, in rejecting the *Theocracy*, or the dominion of THE LORD and his vicegerent THE MESSIAH: so remarkably fulfilled in the declaration of the *chief priests* to *Pilate*:

“ *We*

“ *We have no king but Cæsar.*” John xix. 15. And in the imprecation of *all the people*, instigated by the chief priests: “ *His blood be on us and on our children!*” Matt. xxvii. 25.

Verse 4. “ *HE that sitteth in the Heavens shall smile,*  
“ *And THE REGENT shall deride them.*”

The permanent majesty of THE SUPREME LORD is here finely described, *sitting in the Heavens*; who “ *smiles*” contemptuously at the impotent rage and vain rebellion of his Foes, without deigning to speak.

This imagery is customary in sacred and profane classics;

“ Because, I called, and ye refused—

“ I stretched out my hand, and none regarded:—

“ I also, will *smile* at your calamity,

“ And *deride*, when your consternation cometh.”

*Proverbs.*

Γέλα δ' ὁ Δαιμῶν ἐπ' ἀνδρὶ θερμορῶ.

“ THE DEITY *smiles* at a passionate man.”

*Æschylus.*

—“ [JUPITER] IPSE *furentem*

“ *Risit.*”—

*Statius.*



Verse 5. “*Then shall HE speak,*” &c.

THE REGENT is represented as the speaker in this and the following verses: to suppose as usually, THE SUPREME LORD to speak on this occasion, miserably embarrasses the connexion, and seems to have originated from that unfortunate confusion of the significations of יהוה and אדני, by the same ambiguous rendering, Κυριος, LORD, throughout the *Septuagint* and other versions. And this led no less than sixty-one MSS. of *Kennicott's*, and thirty-one of *De Rossi's* collations, to substitute here a false reading יהוה, for the true אדני; which are contrasted in this Psalm, as well as in the parallel Psalm, cx. 1. “THE LORD (יהוה) “*said to* THE REGENT (אדני)” where there can be no doubt of the distinction; and of the application of the latter to JESUS CHRIST, Matt. xxii. 44.

Verse 6. *Nevertheless, I was ordained KING—  
On SION my Holy Mount.*

—i. e. Notwithstanding your rejection of me for *your King*, I was ordained or consecrated

secrated KING, on my holy mount *Calvary* (a part of *Sion*) : the scene of my crucifixion, was made the scene of my exaltation\*.

This

\* The present state of *Sion* and *Calvary*, is curious and awfully instructive, as described by the most intelligent modern travellers, *Sandys*, *Maundrel*, and *Hasselquist*.

According to *Maundrel*, “ The Church of the *Holy Sepulckre* is founded upon *Mount Calvary*, which is a small eminency, or hill, upon the greater mount of *Moriah*, [2 Chron. iii. 1, Ps. xlviii. 2.] It was anciently appropriated to the execution of malefactors, and therefore *shut out of the walls of the city*, as an execrable and polluted place. But since it was made the Altar on which was offered up the precious and all-sufficient sacrifice for the sins of the whole world, it has recovered itself from that infamy; and has always been revered and resorted to, with such devotion by all *Christians*, that it has attracted the city round it, and stands now in the midst of *Jerusalem*: a great part of the hill of *Sion* being *shut out of the walls*, to make room for the admission of *Calvary*.”

But by a most disastrous reverse, the once “ *Holy hill of Sion*,” that “ *pleasant place*,” “ *the delight of the whole Earth*,” as it is styled in Scripture, “ Is now (as we learn from *Hasselquist*) a *desart, flat and level*; situated immediately without the ramparts. It is occupied by, and left to the *Christians* for a *burial-place*, where all denominations of them bury their dead.”—



This rejection and subsequent exaltation, is finely allegorized by OUR LORD, in the  
parable

by a most righteous retribution!—and *Hasselquist* himself, “botanized on *the dry and poor Sion*, and found “some common herbs there: *Garlick, Buckler-Mustard, Trefoil, and Shrubby Horsetail.*” So completely has OUR LORD’S sentence of demolition been verified, Luke xix. 44. “And when JESUS approached, and saw the “city, he wept over it, saying, Oh! that thou hadst “known, even thou, at least in this thy day [of respite] “the things concerning thy *peace!* but now are they “hidden from thine eyes: for the days will come upon “thee, when thine enemies shall cast a trench about thee, “and shall compass thee round, and hem thee in on every “side, and shall *level thee to the ground*, and thy children “within thee, and *shall not leave in thee one stone upon “another*; because thou knowest not the season of thy “visitation!”—so often foretold, Deut. xxviii. 52, Psal. lxxix. 1, Isa. vi. 11, Dan. ix. 26, &c.

In this most pathetic apostrophe, there seems to be an elegant allusion to the name of the city *Jerusalem*, (ירושלם) compounded of יראו-שלם “*they shall see “peace,*” Ps. cxxviii. 6, which OUR LORD here declares, was “*hidden from their eyes.*” Its most ancient quarter was *Salem*, Gen. xiv. 18, founded by *Melchizedek*, according to Josephus, p. 1292, where there was “a tabernacle,” in *David’s* days, Ps. lxxvi. 2. And when the *City of David*, in Mount *Sion*, was added thereto, the whole was called *Jerusalem*, 1 Chron. xi. 4, in allusion to the name given by *Abraham*, Gen. xxii. 14, to Mount  
*Calvary,*



parable of “ *A certain man OF NOBLE  
 “ BIRTH (ΕΥΓΕΝΗΣ) who travelled into a far  
 “ country,*

*Calvary*, the appointed scene of his intended sacrifice, of his only genuine son *Isaac*; typical of the great expiatory sacrifice of the SON OF GOD, in the fulness of time, on the same spot: for, according to tradition, the altar of *Isaac*, was only a few yards distant from the foot of the Cross; see *Sandys's Travels*, p. 126. “ And *Abraham* “ called the name of that place, יהוה יראה (IAHOH IIREH) “ THE LORD WILL PROVIDE,” according as he had said *that day*, on the Mount; “ THE LORD WILL “ PROVIDE,” &c. alluding to verse 8, אלהים יראה, (ÆLOHIM IIREH) “ GOD WILL PROVIDE *himself* THE “ LAMB for sacrifice, my son.” For this was his ambiguous answer to the natural inquiry of *Isaac*, “ *Where is “ THE LAMB for sacrifice?*” And that this is the correct translation and meaning of that important Text, Gen. xxi. 14, (so miserably and unintelligibly rendered in our *English Bible!*) will further appear from a manifest allusion thereto, by the prophet *Isaiah*, xxv. 7, 8.

“ And (THE LORD) will destroy on *this Mount*, the face  
 “ Of the covering, which covered all *the peoples*,  
 “ And the vail which was spread over all *the Gentiles*:  
 “ *Death shall be swallowed up in victory.*  
 “ And the REGENT LORD will wipe off the tear from  
 “ all faces,  
 “ And will remove the reproach of *his people* off the  
 “ whole earth;  
 “ For THE LORD hath spoken.”

And

“ country, to acquire for himself a KING-  
 “ DOM, and then to return : but *his citizens*  
 “ *hated*

And as שלם, *Salem*, signifies not only “ *peace*” but a “ *peace-offering*,” or expiatory sacrifice, *Exod.* xx. 24, and xxiv. 5, *Amos* v. 22, (whence CHRIST “ *himself*” is called “ *our peace*,” *Ephes.* ii. 14,) the phrase יראה-שלם, (*Iirah-Salem*) “ *He will provide peace*,” is plainly equivalent to *Abraham’s* ambiguous prophecy—“ *God will provide himself the Lamb for sacrifice*,” and is admirably contrasted with the name of the city, “ *They shall see peace* ;” to which OUR LORD again seems to allude and predict, *Matt.* xxiii. 39.

For the clue to these *etymological* and *topographical* remarks, I was indebted to the following curious passage in *Josippon*, or the *Pseudo-Josephus*, b. vi. chap. lxxxii. p. 362, of *Gagnier’s* Latin translation.

“ O *Jerusalem!* City of the *Great King*, by what  
 “ *name* shall I call thee this day! Was not thy name first  
 “ called יבוש (*Iebus*) from the name of the *Jebusite*,  
 “ who began to inhabit a city in thy land? Next, thy name  
 “ was called צדק (*Tsedek*) ; and from thy name יחורם  
 “ *Iehuram*, was thy king called, מלכי-צדק *Melchi-Tsedek*,  
 “ for he was a ‘ *just king*,’ who reigned over thee with  
 “ justice. In his days also, thy name was called, שלם  
 “ (*Salem*), as is written in the Law, (*Gen.* xiv. 18.)  
 “ And *Abraham* our father, (on whom be peace,) chose  
 “ to possess thee by inheritance, and to plant in thee  
 “ the plant of his good works. Therefore *the Taber-*  
 “ *naacle of God*, even then was settled in thee, when HE  
 “ revealed himself to *Abraham* our Father, (on whom  
 “ be



“ hated him, and sent after him a message,  
 “ saying, *We will not that this man should*  
 “ *reign over us,*” &c. Luke xix. 12-27.

According

“ be peace). In thee was the place of his Sanctuary, be-  
 “ cause he bound his son, his only son, on the summit  
 “ of one of thy mounts, which indeed is, *the Holy and*  
 “ *sanctified Mount-Moriah.* Still further wast thou en-  
 “ larged, when thou wert called by the name, ירושלים  
 “ (*Ierusalem*) from the name, by which *Abraham* our  
 “ Father, (on whom be peace) *called the place of thy*  
 “ *Sanctuary יהוה יראה Iahoh Iireh,* “ *The Lord will*  
 “ *see.*” Already then, was thy name *Salem*; and there-  
 “ fore thy name signifies, ירא שלום, *He will see peace;*  
 “ because *God will see* (or regard) the place of thy sanc-  
 “ tuary, so long as it shall be perfect and without spot;  
 “ but *He will hide his face* from it, when it shall be  
 “ stained with spot, as it is this day!”

From this excellent *Jewish* commentary, it appears that  
 in *Abraham's* days, and long after, *Calvary* was the  
 holiest part of the whole Mount of *Moriah*, until the  
 Temple was built; and even then, the *Sanctuary* or Holy  
 of Holies, was by divine appointment, placed at the *West*  
 end of *Solomon's* Temple, pointing to *Calvary*; but the  
 Temple Hill, Ps. xlviii. 2, which was the *Northern* sum-  
 mit of *Sion*, (*Jebus*, or the *City of David*, occupying  
 the *Southern*, or highest summit) gradually assumed to  
 itself the name of the whole Mount, *Moriah*; 2 Chron.  
 iii. 1, and *Calvary* fell into strange and unmerited neglect  
 and contempt, until it recovered and improved its pristine  
 sanctity



According to the *Masoretic* punctuation, the verb נִסְכַּחְתִּי (*Nasachtī*) is active, “*I ordained*” my king, &c. supposing THE SUPREME LORD to be the speaker; and this is followed by the *Chaldee*, *Syriac*, and *Arabic*, and almost all the modern translations: but according to the foregoing translation, the verb should be pointed passively, נִסְכַּחְתִּי (*Nisachtī*), “*I was ordained*,” supposing the Regent to declare his ordination to the regal dignity by the supreme Lord: for the *Septuagint*, (whose authority in this Psalm is of the highest weight, because, sanctioned by the New Testament) renders: Εγω δη καταθεσθην βασιλευς ὑπ’ ΑΥΤΟΥ. “*But I was appointed King by Him.*” And is followed by the *Vulgate*, and the *Arabic* copy of *Guyerus*. And all these, judiciously consider the *Iod* final in, מֶלֶכִּי, (*Melchī*) not as the affix of the first person, “*my King*,” but

sanctity after the resurrection; being crowned with the magnificent and spacious Temple of the *Holy Sepulchre*, covering its whole Area, and including part of *Golgotha*, built by the piety and munificence of the Empress *Helena*, mother of *Constantine* the Great. “*On this Holy Hill* “*of Calvary*” therefore, (the true *Sion*) “*was our* “*Lord ordained KING.*”

merely

merely as *paragogic* or redundant: or it rather expresses the word as taken not absolutely, but *in regimen*, or relatively, denoting, as in the parallel Psalm, cx. 4, מלכי־צדק, (*Melchi-zedek*) “*King of Righteousness.*”

The same verb is used passively, *Nisacht*, in the description of the primæval birth of WISDOM personified, Prov. viii. 22; (and nowhere actively, *Nasacht*, in the whole range of the Old Testament.)

THE LORD got ME, *the beginning of his way,*  
 Before his works of Old;  
 From eternity *was I ordained* \*, from first,  
 Long before the earth;  
 When as yet there were no depths [of the sea],  
*I was born.*

When as yet there were no fountains teeming with water,  
 Before the mountains were established, before the hills,  
*Was I born.*

The same term is repeated, at the *New birth* or *resurrection* of JESUS CHRIST, and in the same sense.

Professor *Dathe*, endeavours to support

\* נִסְכַּחְתִּי

the common translation founded on the *Masoretic* punctuation, by the authority of the *Chaldee* paraphrase followed by *Aquila* and *Symmachus*; and also by that of the *New Testament*, Acts iv. 27. But these versions are greatly inferior to the *Septuagint*, in this case; and the expression of the *Evangelist* “Thy holy child JESUS *whom thou* “*didst anoint*” — is plainly equivalent to, “*who was anointed by thee.*” — As will appear from two parallel passages:—Acts xvii. 31. “*God hath appointed a day, in which he* “*will judge the world in righteousness, by* “*a Man, for whom He ordained it; (ὃν ὀρίσσει)* “*affording assurance to all, by having raised* “*him from the dead.*” (ἀναστήσας αὐτὸν ἐκ νεκρῶν.) and Rom. i. 3, 4. “*HIS SON, JESUS* “*CHRIST OUR LORD, who was born of* “*David’s seed, according to the flesh; but* “*who was ordained (τὸν ὀρίσθεντος) SON OF* “*GOD, in power, according to the spirit of* “*holiness, from the time of his resurrection* “*from the dead.*” (ἐξ ἀναστάσεως νεκρῶν.) In these two masterly comments, *Paul* has given the appropriate rendering of *ἵδω*, in the same verb, *ὀρίζω*; which is nearly synonymous

mous



mous with the rendering of the Septuagint, καθισημι, but rather more apposite; while the import of the active and passive constructions thereof, are the same:—both evidently dictated by *one and the same* SPIRIT.

Verse 7. “ *I will declare* GOD’s decree :

“ THE LORD said unto me”——

The MESSIAH still proceeds to speak in continuation, to inform the world of the validity and unlimited extent of his sway; by reciting the divine decree promulged at his Ordination: the word, לֵא, may ambiguously denote either the noun, לֵא, “ GOD,” or the preposition לְ “ *To, concerning,*” &c. In the latter acceptation, the passage may be rendered “ *I will declare, concerning the* “ *decree,*” as in Ps. lxi. 27, where the verb פָּרַט, is so connected :

“ For they persecute him, whom Thou hast smitten,  
“ And talk *concerning the grief* of those whom Thou  
“ hast wounded.”

i. e. they debate “ *how to grieve*”——But the former is more authoritative, and is supported by the *Septuagint* version, Διαγγελων  
Διαγγελῶ

Διαγγελῶ το πρόσταγμα Κυρια. It is strange, how the author of the anonymous notes in *Merrick's* Annotations, could propose rendering, “*I will declare, O God, the decree,*” when followed by, “*THE LORD said unto me*”—more especially, as the declaration was plainly made to *the Kings and Judges of the Earth*, ver. 10, to warn them of the danger of disobedience; or, how he, (who is supposed to be Archbishop *Secker*) and also Professor *Dathe*, could confound, לָא “*To*” and, תָּא “*The*” or represent them as equivalent:—not a single MS. according to *De Rossi*, reads תָּא, for לָא.

Verse 8. “*Thou art MY SON, this day have I begotten Thee.*”

Here is a fuller and more absolute declaration of CHRIST'S *peculiar sonship*, than was given in the original prophecy, by *Nathan*, 2 Sam. vii. 14, as well remarked by the *Midrash Tillim*, before. And accordingly, the apostle to the *Hebrews*, i. 5, citing both texts, places this foremost, as the strongest and most unequivocal, explanatory of the latter:—“*I will be to Him A FATHER,*  
“*THEER,*

“*THER, and He shall be to me A SON.*”  
 And as his argument requires the *exclusive* application of both texts to THE SON OF GOD, “*whom HE appointed HEIR OF ALL,*” ver. 1; 2 ; it cannot possibly relate to *David*, according to *Kimchi’s* misrepresentation ; he himself unwittingly overturns his own hypothesis, by adducing as a parallel instance of sonship, “*He shall be to me A SON,*” which, even by the confession of the *Jews*, is utterly inapplicable to *David* himself, clearly relating to one of his descendants.

And that this important text, was so understood by *David* himself, may be collected from his sublime thanksgiving, (more correctly translated) on the communication of the original prophecy of the descent of THE MESSIAH, from his loins, according to the flesh, by *Nathan* : 2 Sam. vii. 17-29. —  
 “ According to all these words, and according  
 “ to all this vision, so spake *Nathan* unto  
 “ *David* :

“ Then *David* the king went, and sate  
 “ before THE LORD : And he said, Who am  
 “ I, O REGENT LORD, and what is my  
 S “ house,



“ house, that thou hast brought me to this  
 “ [elevation]: and even this, was yet little  
 “ in thine eyes, O REGENT LORD, since  
 “ thou hast spoken also concerning thy  
 “ servant’s house, *to a remote* [period]: Surely  
 “ *this is the law of the Adam*, O REGENT  
 “ LORD. And what can *David* proceed to  
 “ say unto thee further? For thou knowest  
 “ thy servant, [i. e. the fulness of his heart]  
 “ O REGENT LORD. For the sake of thy  
 “ word, and according to thine own heart,  
 “ hast thou made thy servant to know all this  
 “ great [mystery.]

“ And now, LORD OF GODS, establish for  
 “ ever the word which thou hast spoken,  
 “ touching thy servant, and touching his  
 “ house; and do according as thou hast  
 “ spoken, and let thy name be magnified for  
 “ ever; saying, THE LORD OF HOSTS is  
 “ GOD over ISRAEL; and let the house of  
 “ thy servant *David* be established before  
 “ Thee: For Thou LORD OF HOSTS, THE  
 “ GOD OF ISRAEL, hast opened the ear of  
 “ [revealed to] thy servant, saying, *I will*  
 “ *build thee a house*: Therefore hath thy  
 “ servant found in his heart to pray this  
 “ prayer

“ prayer unto thee. And now, REGENT  
 “ LORD, Thou art THE GOD, and thy  
 “ words are truth, and thou hast spoken to  
 “ thy servant, this good [promise]: Now,  
 “ therefore, let it please thee to bless the  
 “ house of thy servant, *that it may abide*  
 “ *for ever before Thee*; for thou REGENT  
 “ LORD hast spoken: and *with thy blessing*  
 “ *let the house of thy servant be blessed for*  
 “ *ever.*”

According to the sagacious explanation of  
*Peters on Job*, Preface, p. lxxix. that myste-  
 rious expression, וזאת תורת האדם “ *and this*  
 “ [is] *the law of the Adam,*” intimates “ this  
 “ surely, can be no other than ‘ *the law,*’ or  
 “ fixed decree, concerning *the second Adam,*  
 “ or blessed Redeemer, so long promised to  
 “ us:” that “ *seed of the woman*” who is  
 “ *to crush the serpent’s head:*” that “ *seed*  
 “ *of Abraham, in whom all the nations of the*  
 “ *earth are to be blessed:*” that “ *seed of*  
 “ *Isaac, Jacob, Judah,*” the “ SHILOH”  
 spoken of, to whom “ *the gathering of peoples*  
 “ *is to be,*” and now declared to be *the son*  
 of David, “ *whose kingdom shall be established*  
 “ *for ever.*”

And this is supported, by the parallel passage, 1 Chron. xvii. 17. — זראיתני כחור האדם המעלה “ *And thou hast regarded me, according to the law of the Adam from above.*” — And accordingly, our blessed LORD explains,—“ *No one hath ascended into heaven, except He that descended from heaven; THE SON OF MAN, who was in heaven,*” John iii. 13. “ *Ye are from below, I am from above,*” John viii. 23. And the Baptist: “ *He that cometh from above, is above all,*” John iii. 31. And Paul: “ *the first Adam was a type of the future,*” Rom. v. 14, being both immediately, *Sons of God*: But “ *the first man Adam was born a living soul; the last Adam, a quickening spirit:—The first man, is of the earth, earthy; the second man, is THE LORD from heaven.*” 1 Cor. xv. 45—47. Nothing indeed can more strongly express the infinite superiority of CHRIST’S nature above that of *Adam* and all his race: Who often styles himself “ *THE SON OF MAN;*” not out of humility, (as sometimes mistakenly supposed) but to mark himself as the VICEGERENT of THE DEITY, destined to appear



pear in *human form*; according to *Daniel's* magnificent description, vii. 13, 14, explanatory of Ps. viii. 4. And accordingly, our Saviour assumes the title, where he authoritatively asserts his divine dignity: to his disciples, Matt. xvi. 13, and to the Jewish high priest, Matt. xxvi. 64, and as judge of all, John v. 22-27.

How well the title of THE SON OF GOD was understood by the *Jews* appears, 1. From *Agur's* inquiry, Prov. xxx. 4. "*What is HIS name, and what is HIS SON's name?*" 2. From the signal confessions of faith; John i. 50. "*Rabbi, Thou art THE CHRIST, THE KING OF ISRAEL.*" Matt. xvi. 16. John vi. 69. "*Thou art THE CHRIST, THE SON OF THE LIVING GOD.*" 3. From the solemn charge of the high priest, on his iniquitous trial, urging him, when the false witnesses failed\*, to criminate himself, Matt. xxvi. 63. "*I adjure thee by THE LIVING GOD, to tell us whether thou be THE CHRIST, THE SON OF GOD.*" 4. From

\* See a curious confession of the *Jews*, touching these false witnesses, in *Sharp's Defence of Christianity*, Part I. p. 42.

the ground of their requisition for his condemnation to *Pilate*, John xix. 7. “*We have a law, and by our law he ought to die, because he made himself THE SON OF GOD;*” and 5. from the *Roman* centurion’s confession seeing the awful signs that accompanied his crucifixion, Matt. xxvii. 54. “*Truly this was THE SON OF GOD,*” where we may incidentally remark, that the phrase is indiscriminately used in these places, with and without the article: ὁ υἱὸς τοῦ Θεοῦ—υἱὸς τοῦ Θεοῦ — and υἱὸς Θεοῦ, or Θεοῦ υἱὸς — and throughout the New Testament.

*The day* of our Lord’s *new birth*, or investiture in the highest privileges of divine *Sonship*, as before observed, was the day of his *resurrection*. It was then, that, “*GOD made Him HEIR OF ALL*—after he had, “*through [the sacrifice of] himself, made purification of our sins,*” Heb. i. 3. It was then, “*when HE again introduced the FIRST BORN into the world, HE said, and let all the angels of God worship him.*” Heb. i. 5. Whence John expressly styles him, “*THE FIRST BORN from the dead,*” Rev. i. 5, explaining *Ethan’s* epithet: Ps.

לְאֶחָדָם. 27. “ I will make him MY FIRST  
 “ BORN, higher than the kings of the earth.”

Verse 9. “ Thou shalt rule them with an iron sceptre,  
 “ And crush them, like a potter’s vessel.”

For God declares: “ I will execute ven-  
 “ geance in anger and fury, upon the Gen-  
 “ tiles, such as they have not heard.” *Mi-*  
*cah* v. 15.

Instead of the present *Masoretic* reading,  
 תְּרָעָם, (*Terōhim*, or more fully תְּרוֹעָם, *Terō-*  
*him*, in twenty-eight MSS. *Kennicott*,)  
 “ thou shalt bruise or break them”—from the  
 verb רָעַע, in the sense of the Chaldee, רָעַע;  
 the *Septuagint* evidently read with different  
 points, תִּרְחִים, *Tirhim*, τριμῶν αὐτάς, “ thou  
 “ shalt guide or rule them,” from the verb,  
 רָעָה, “ to feed” as a shepherd his flock\*.—  
 And the word is used in the sense of severe  
 or rigorous rule, in *Jer.* xxii. 22. “ The  
 “ wind shall feed on thy pastors”—(compare

\* Hence it appears, that however useful the present  
 system of *Masoretic punctuation* may be, in furnishing  
 the sense of the *Jewish Church*, at the time it was made;  
 it is by no means to be relied on, in critical cases, such as  
 the *prophecies* concerning the *MESSIAH*.



Jer. iv. 12) and in Ezek. xi. 7. “*I fed the* “flock of slaughter,” or the flock destined for slaughter. In both these cases, the *Septuagint* rendering is *πομαίνω*; which is in the present instance supported by the *Syriac*, *Vulgate*, and *Arabic*; and established beyond a doubt, by a triple reference to this text, Rev. ii. 27, and xii. 5, and xix. 15. And this last passage, Rev. xix. 11-18, (explanatory of Isa. lxiii. 1, 6,) furnishes the fullest and most tremendous commentary on this text, and on the parallel, Ps. cx. 4, descriptive of that dreadful havoc and destruction, that will be inflicted in the day of *vengeance*, on the adversaries of THE LORD and of HIS CHRIST,—not by *David* himself, to whom it is utterly inapplicable;—but by one of inconceivably greater authority, “THE ROOT *and* OFFSPRING OF DAVID.” Rev. xxii. 16.

By a striking instance of ominous infatuation, the secret symbol, or watch-word of *Voltaire's* Antichristian Conspiracy, was the following blasphemy against CHRIST — ECRASEZ L'INFAME, “*Crush the Wretch!!!*” —who, by a righteous retaliation, will “*crush* “*them*”

“ *them like a potter’s vessel*”—and will “ *grind them to powder.*” Matt. xxi. 44. Luke xx. 18. during the empire of *the rejected stone*, Dan. ii. 34, 35.

Verse 10. “ *Ponder now therefore, O ye kings,*” &c.

From this, to the end, is the Psalmist’s solemn exhortation to “ *the kings and judges of the earth,*” to pay the joint worship, or “ *religious service*” and “ *reverence\**” due to יהוה *“ THE LORD,”* and בר [Chald. for בן, Heb.] “ *THE SON,*” as they wished to deprecate the *judicial* vengeance to be inflicted by the latter—who, to his enemies, will be “ *a consuming fire,*” Heb. xii. 29; but “ *the author of eternal life and salvation to those who obey Him,*” Acts iii. 15. Heb. v. 9.—“ *To the end, that All may honour THE SON, according as they honour THE FATHER: He that honoureth not*

\* “ *They will reverence MY SON*”—Matt. xxi. 37.—“ *Thou gavest me no kiss*”—Luke vii. 45.—“ *Hail Master! and kissed him*”—Matt. xxvi. 49.—“ *Nevertheless, when THE SON OF MAN cometh, will he find FAITH upon the Earth?*”—Luke xviii. 8.

“ THE

“ THE SON, honoureth not THE FATHER  
 “ who sent Him.” John v. 22, 23.

Verse 12. “ *Blessed are all that trust in HIM.*”

The verb, *הסיה*, throughout the Old Testament, signifies religious *trust*, *belief*, or *faith*, here recommended towards THE SON. —And accordingly, OUR LORD declares, “ *Blessed is he, whosoever shall not be offended in ME,*” Matt. xi. 6. “ *For GOD so loved the world, that He gave HIS SON, THE ONLY GENUINE, to the end that every believer in Him should not perish, but have eternal life.*” John iii. 16. And OUR LORD thus comforts his desponding disciples ; “ *Let not your heart be troubled : Believe in GOD, and believe in ME — In MY FATHER’S house are many mansions — I am going away to prepare a place for you—And will come back and take you to myself:—that where I am, there may ye be also.*” John xiv. 1, 3. In the “ many mansions” of bliss, therefore, is reserved, the final reward of the tried “ *patience and faith of the Saints*” who shall have been “ *purified*” and “ *perfected*” (in humble imitation



tation of their great MASTER) by sufferings in this life: and who, at his *second* coming, “*in power and great glory,*” shall be raised at “*the first resurrection,*” or “*resurrection of the just,*” as “*the first fruits,*” thenceforth “*to live and reign with CHRIST;*” when “*the Kingdom of GOD shall come,*” or prevail on *Earth, as in Heaven,*” during the long prophetic period of “*a thousand years;*” after which, at the end of the world, they are to be *translated* (as “*the quick*”) *alive in the clouds, to meet the Lord in the air,* at the *general resurrection* of the dead; and so “*to be always with THE LORD,*” in Heaven. Compare Luke xiv. 14. John v. 24, 29. 1 Thess. iv. 15, 17. Rev. xiii. 10, and xiv. 12, 13, and xx. 4, 15.— See this momentous distinction of the *Two Resurrections*, discussed, in THE INSPECTOR, p. 68, 78, and in THE IRISH PURSUITS OF LITERATURE, Art. *Second Thoughts*, p. 43, 45.

The devout conclusion of this Hymn, “*Blessed are all that trust in HIM,*” is evidently inapplicable to *David* considered as its object; and aware of this, which is ruinous

ous to his hypothesis, *Kimchi* wrests it, in defiance of both *letter* and *spirit*, from THE SON to THE SUPREME LORD, in the foregoing clause of the sentence: thus misinterpreting it: “*Blessed are all,*” &c.—“*As I* “*(David) am blessed this day: because I* “*trusted in HIM, and have been saved by* “*his help,*” &c.

The spirit of this conclusion, is perhaps best explained in the conclusion of *John's Gospel*:

“*These are written, that YE MIGHT BELIEVE*  
 “*That JESUS IS THE CHRIST, THE SON OF GOD:*  
 “*And that believing, YE MAY HAVE LIFE,*  
 “*THROUGH HIS NAME.*”

## DISSERTATION VIII.

## ON PSALM CX.

THIS *Prophetic Psalm* forms an additional link to that chain, characteristic of the MESSIAH, furnished by the foregoing prophecies of *Nathan*, *Ethan*, and *David* \* ; in which the Royal Psalmist proceeds (in continuation, as it were, of the *Second Psalm*) to describe the stability and permanence of the MESSIAH's delegated dominion ; the voluntary adoration of his subjects, “ in the “ day of his *power* ;” his primæval birth ; his royal and perpetual priesthood ; the exemplary vengeance to be inflicted on the heads of his foes, “ in the day of his *wrath* ;” and his personal sufferings, as the source of his transcendent exaltation.

Its exclusive application to the MESSIAH was the unequivocal doctrine of the Primitive *Jewish Church* :—1. The *Pharisees* confessed

\* 2 Sam. vii.—Ps. lxxxix.—Ps. ii.



it, when they were silenced by OUR LORD applying the Psalm to himself; Matt. xxii. 44. 2. *Péter* appealed thereto, as incontrovertible evidence, in his Discourse, on the day of Pentecost, which wrought the conversion of 3000 souls, Acts ii. 34, and 3. *Paul*, in his Address to the Jewish Converts, Heb. i. 13, and x. 13; and also to the Gentiles, 1 Cor. xv. 25. And 4, instead of the present reading of the Chaldee Paraphrase, "THE LORD said *in his Oracle*," (במימריה), *Galatinus* cites,—"*to his Oracle*," (למימריה) conformably to the Original, "*to the Regent*" (לארני), which it well explains; and the emendation is supported by respectable Jewish evidence; the author of *Kabotsim*, reading also, למימריה. 5. The *Midrash Tiltim* on Ps. ii. 7, saith, "*the affairs of THE MESSIAH are set forth in the Hagiographa, in these words, Ps. cx. THE LORD said, &c.*" And on Ps. xviii. 36, further saith, "*R. Joden, in the name of R. Chama, said, that in the time to come, GOD shall set King MESSIAH at his right hand;*" as it is written, Ps. cx. "*The Lord said unto my Lord, &c.*" And 6. *R. Obadiah Gaon*

not only saith, “ *the Psalmist composed the* “ *Psalm of THE MESSIAH;*” but adds, that GOD further said, “ *Sit thou at my right* “ *hand, and the ministering angels at my* “ *left.*” And 7. R. Saadias Gaon, on Dan. vii. 13, saith, *This is THE MESSIAH OUR* *RIGHTEOUSNESS, as it is written*

*Ps. cx. The Lord said to my Lord, &c.*

But the later Rabbins—

*Ætas parentum pejor avis, tulit*  
*Istos nequiores—*

endeavouring to evade its force, have recourse to their grand fastness, *the double sense*; and variously apply it to *Abraham* likewise, as R. Joden, *Solomon Jarchi*, and *Lipmann*; or to *Moses*, as *Arama*; or to *David* himself, as *David Kimchi*, and *Aben Ezra*; or to *Hezekiah*; or to *Zorobabel*; or to the people of *Israel*; according to *Justin Martyr*, *Chrysostom*, &c.—All “ *tossed to* “ *and fro*” — “ *in their expositions, like* “ *drunken men,*” (ὡς οἱ μεθυοντες) as *Chrysostom* remarks.

## PSALM CX.

## A PSALM FOR THE BELOVED.

1. THE LORD spake unto THE REGENT :  
     *“ Sit thou at my right hand,  
     “ Until I make thine enemies, a stool  
     “ for thy feet.”*
  2. THE LORD shall send forth the scep-  
     tre of thy might from *Sion* :  
     Rule thou in the midst of thine Ene-  
     mies.
  3. In the day of thy power, shall thy  
     people [offer]  
     Free-will offerings, in the beauties of  
     holiness :  
     From the womb, before the morning-  
     star, [was] the dew of thy birth.
  4. THE LORD sware, and He will not  
     repent ;  
     *“ Thou art Priest for ever, according  
     “ to the order of Melchisedek.”*
  5. THE LORD on thy right hand, in the  
     day of his wrath,
6. Shall



6. Shall crush Kings; He shall judge  
Among the Gentiles; He shall heap  
up the carcasses;

He shall crush the Head over many  
countries:

7. He shall drink of the brook, in the  
way;

Therefore shall he lift up his head.

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#### REMARKS.

*Aben Ezra* observes of the title of this Psalm, מְזֻמָּר לְדָוִד, that לְדָוִד, does not signify, “*Of David,*” intimating a Psalm of his composition, (although he was certainly the author, Matt. xxii. 43,) but that it was penned “*for David,*” or in honour of *David*; agreeably to the Septuagint rendering; Ψαλμος τῷ Δαυίδι;—but דָּוִד, here, as in several other places, is not a proper name, denoting the Psalmist himself, but an appellative, signifying “*the Beloved*;” a usual epithet of the MESSIAH; as shewn before.

Amidst “the choice of difficulties” furnished by the various Translations of this Psalm, ancient and modern, widely differing from the present Hebrew text, and from

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each

each other; the venerable translation of the *Septuagint*, being sanctioned by so many references thereto in the New Testament, though not to be implicitly followed throughout, yet furnishes a safe standard of interpretation, in those passages, where a rational or consistent sense, can scarcely otherwise be extracted.

Verse 1. "THE LORD *spake unto* THE  
"REGENT."

For reasons assigned before, I have departed from the *Septuagint* rendering of, 'אֲדֹנָי, τῷ κυρίῳ μου, "*unto my Lord*;" though supported by several citations of the New Testament, and by all the versions, (except the Chaldee, which seems to have read, "*unto his Regent*," אֲדֹנָיו); principally, because, in the parallel passage, Ps. ii. 4, the same term, 'אֲדֹנָי, is by the *Septuagint* rendered ὁ κυριος, followed by all the versions; justly considering the *Iod* final, as *paragogic* or redundant: if not rather a mark of *regimen* understood, *Adoni-Iahoh*, "*Regent-Lord*," like *Melchi-Sedek*, "*King of Righteousness*."

Why



Why the Septuagint adopted a different rendering in this case, (considering the *Iod* final as the first personal affix) may perhaps have arisen from a wish to avoid the ambiguous repetition of  $\delta$  κυριος—τω κυριω ; occasioned by their not attaching appropriate renderings to the distinct elementary terms, יהוה, and אדני ; to which, as well as to the terms, אל, אלוה, and אלהים, the Septuagint, almost indiscriminately apply Κυριος and Θεος ; by a mischievous neglect of ascertaining the precise and appropriate significations of these *primitive names of THE DEITY*, so admirably and philosophically marked and distinguished in the Hebrew Scriptures, by the Inspired Penmen :—as we have seen in the foregoing sixth Dissertation.

But why then, it may be objected, did not the Apostles and Evangelists rectify such ambiguous and incorrect renderings? why did they sanction such, by their citations? —Does not our Lord's argument seem rather to establish the Septuagint rendering? —“ *If David then call him (THE MESSIAH) LORD (Κυριον); How is He (THE MESSIAH) his Son?*” (*υιος αυτου*) where



grammatical analogy, and the argument itself, seem to annex *αυτε*, “his,” to *κυριον*, “LORD,” as well as to *υιος*, “Son;” both intimating that THE MESSIAH was *David’s Lord*, as well as *David’s Son*.—The reason may be,

Because OUR LORD and his Apostles, in their arguments with the *Jews*, frequently cite the established Translations, as more familiar than the *Hebrew* Scriptures; but without servilely adhering, or attaching *infallibility*, thereto: Thus our LORD, in his exclamation on the Cross, though he cited the three first terms, *Eli! Eli! lama*—from the original of Ps. xxii. 1, to ascertain his reference thereto, concludes with the Syriac rendering of the fourth,—*Sabakthani*. And in like manner, though *Mark* adopts the Septuagint translation thereof, *ὁ Θεος μου! ὁ Θεος μου!* &c. as more familiar to those for whose use his Gospel was designed; yet *Matthew*, to avoid the ambiguity of the nominative case, taken vocatively, (according to the common usage of the Septuagint) more skilfully renders,—*Θεε μου! Θεε μου!*—thus actually expressing the vocative case.

And

And so, the Apostle to the *Hebrews*, in his formal citation of Ps. cx. 4, adopts the Septuagint rendering of the phrase, על דברתי, *κατα ταξιν*, “according to the order,” Heb. v. 6, but expresses it differently afterwards, in explanation, *κατα την ὁμοιοτητα*, “according to the likeness,” Heb. vii. 15,—where it may be remarked, that the *Iod* final in דברתי is allowed to be paragogic, by the ablest Jewish and Christian grammarians, *David Kimchi, Aben Ezra, Buxtorf, &c.*

The expression, נאם, being solemnly appropriated in Scripture, to THE LORD, or to his ORACLE, THE REGENT-LORD, is well rendered by the Septuagint, authoritatively, εἶπε, “*He spake,*”

—————“*Sit thou at my right hand,  
“ Until I make thine enemies a stool for thy feet.”*

In the second Psalm, the MESSIAH was ordained “KING;” here, the stability and duration of his dominion are illustrated. And this passage is expressly applied by our Lord to himself, in his signal prediction, at his trial, Luke xxii. 69. “*Henceforward, (απο*  
“ *τα νυν)* shall THE SON OF MAN be sitting

“ *at the right hand of the power of God.*”  
 And as it was before stated to have commenced on *the day of his resurrection*, Psal. ii. 7, Rom. i. 4, Heb. i. 3, so it is here foretold, to continue *until his enemies shall be subdued*; as understood and interpreted by St. Paul:—[“ CHRIST] himself, having “ offered [only] one sacrifice for sins, *thence-  
 “ forward, (εις το διηνεκες) sat at the right hand  
 “ of GOD*; afterwards expecting, *until his  
 “ enemies be made a stool for his feet.*” Heb. x. 12. And he has more particularly unfolded this great mystery, in his discourse on the Resurrection, 1 Cor. xv. 22-28. —  
 “ Even so, in CHRIST, shall all be quick-  
 “ ened; but each in his proper rank: The  
 “ first fruits, CHRIST; next, CHRIST’S  
 “ [Elect, Matt. xxiv. 31] at his appearance;  
 “ then, the end, when He shall deliver up  
 “ the [fiduciary] kingdom to THE GOD AND  
 “ FATHER [of all]; when He shall have  
 “ abolished every principality and every au-  
 “ thority and power, [adverse to GOD and  
 “ CHRIST]: For He must needs reign,  
 “ *until he shall have put all the enemies un-  
 “ der his feet:*” (The last enemy to be abo-  
 “ lished



lished is *Death*, Rev. xx. 14,) for [GOD]  
 “ subjected all things under his feet. (But  
 “ when [Scripture] saith, that *all are sub-*  
 “ *jected*,—it is plainly to be [understood]  
 “ with the exception of HIM [THE FA-  
 “ THER] who subjected unto HIM [THE  
 “ SON] the universe.) So, when the Uni-  
 “ verse shall be subjected to Him [THE  
 “ SON], then shall also THE SON himself  
 “ become subject unto Him [THE FA-  
 “ THER], who did subject the universe to  
 “ Him [THE SON]; to the end that GOD  
 “ [THE FATHER] might be THE ALL IN  
 “ ALL.”

This most abstruse and involved passage, (which I have here humbly endeavoured to develope, from the context and parallel passages of Scripture supplying the ellipses necessary to complete the sense and remove ambiguity) seems to intimate that the *Mediatorial* reign of JESUS CHRIST is graciously designed, by a long course of preparation and discipline, “ *to train many sons to glory,*” to fit and qualify all ranks of rational creatures, who shall be found worthy to be admitted to the inconceivable honour and hap-  
 T 4 piness

piness of becoming the *immediate* subjects of THE LORD GOD OMNIPOTENT, Rev. xix. 6, and so, by progressive improvements in wisdom, and piety, and virtue, draw nearer through all eternity to the infinite Source of all goodness, the unattainable Standard of all perfection.—“*Oh! the depth of the riches and wisdom and knowledge of GOD!—How unsearchable his judgments, and untraceable his ways!*”—“*according to the eternal purpose, which he purposed in CHRIST JESUS OUR LORD:*”—“*that GOD might be glorified in all, through JESUS CHRIST.*”

Verse 2. “*The Lord shall send forth the Sceptre of thy might  
From Sion: Rule thou in the midst of thine enemies.*”

This accords with the MESSIAH’S declaration

Ps. ii. 6. “*Nevertheless, I was ordained King—  
On Sion my holy mount.*”

more fully explained by Isa. ii. 3.

“*For out of Sion shall go forth the Law,  
And the ORACLE OF THE LORD from Jerusalem;*  
“*And*

“ And He shall judge among *the Gentiles*,  
 “ And shall rebuke many *peoples*.”

and Ps. ii. 9. “ Thou shalt rule them with  
 “ an *iron Sceptre*.”

Verse 3. “ *In the day of thy power, [shall] thy people*  
 “ *[offer]*  
 “ *Free-will offerings, in the beauties of Ho-*  
 “ *liness.*”

As the Psalmist, in the foregoing verse, had foretold the signal chastisement of our Lord's foes, both *Jews* and *Gentiles*; so here, in the spirit of prophecy, he appears to describe the devout zeal of “ *his (chosen) people,*” of all nations and kindreds and languages, “ *flowing to the House of THE LORD*” in *Jerusalem*, in “ *the last days,*” (or establishment of *the kingdom of GOD* upon Earth, under his regent or vice-gerent, *THE MESSIAH*) and there, offering their free-will offerings, in his splendid and magnificent shrines.—This seems to be a more rational and consistent interpretation of this most abstruse and difficult passage, than I have hitherto seen; by only supplying the *ellipsis* of the verb understood, and suggested by the  
 the



the context, “*shall offer.*”—That the original term, *תָּמַע*, should be rendered, “*thy people,*” (and not “*with thee,*” as the Septuagint, by a different punctuation, render it) may be justified by the other versions, and most of the modern translations; and also by a similar phraseology: Judg. v. 1, 2 Chron. xvii. 16, where, “*the people willingly offered themselves,*” or volunteered, to fight the battles of *the Lord*.—And “*the beauties of Holiness,*” (or, as it may be rendered from the Septuagint, “*the beauties of the Sanctuary,*”) corresponds to the sense in which the same phrase is elsewhere understood, of the splendour and magnificence of the Temple, to be built in those auspicious days: Ps. xcvi. 1-10.

“ O sing unto THE LORD, a *new song,*  
 “ Sing unto THE LORD, all the Earth.—  
 “ Declare his glory among *the Gentiles,*  
 “ His wonders, among *all peoples*:—  
 “ Honour and majesty are before Him,  
 “ Strength and *beauty* are in *his Sanctuary*:  
 “ Give unto THE LORD, O ye kindreds of the people,  
 “ Give unto THE LORD, glory and strength;  
 “ Give unto THE LORD, the glory due to his name;  
 “ *Bring an offering, and come into his Courts*:  
 “ O worship THE LORD, *in the beauty of Holiness,*  
 &c.

Or according to the marginal reading, “ *in the glorious Sanctuary.*” And the Psalms and Prophets, indeed, abound in magnificent descriptions of the prevalence of such devotion :

“ The Kings of *Tharshish* and of *the Isles* shall bring  
“ presents,

“ The Kings of *Sheba* and *Saba* shall offer gifts :

“ Yea, all Kings shall fall down before Him,

“ All nations shall do him service.”—Ps. lxxii. 10.

“ For *thy Temple's sake at Jerusalem,*

“ So shall Kings bring presents unto thee.”—Ps. lxix. 29.

“ And it shall come to pass, in *the last days,*

“ That *the Mount of the Lord's House* shall be esta-  
“ blished

“ On the top of the Mountains, and shall be exalted

“ Above the Hills: And *all the Gentiles* shall flow  
“ unto it.

“ And many *peoples* shall go thither and say,

“ Come, and let us go up to *the Mount of THE LORD,*

“ To *the House of THE GOD OF JACOB;*

“ And He will teach us concerning his ways,

“ And we will walk in his paths.”—Isa. ii. 2.

And most remarkable and explicit is the testimony of *Tobit*, xiv. 4. “ I surely believe  
“ —that our Brethren [the *Jews*] shall lie  
“ scattered throughout the Earth, from that  
“ good land; (Levit. xxvi. 3. Deut. xxviii.  
“ 36.)

“ 36.) and *Jerusalem* shall be desolate,  
 “ (2 Kings xxiv. 14,) and *the House of God* in  
 “ it shall be burned, and shall be desolate  
 “ for a time, (2 Kings xxv. 9-21):—And  
 “ that GOD will have mercy on them again,  
 “ and bring them again into the land; (Ezra  
 “ i. 3, and ii. 1,) where they shall *build a*  
 “ *Temple*, (Ezra vi. 14,) (but not like the  
 “ first) (Ezra iii. 12, Haggai ii. 3,) until  
 “ the time of that age be fulfilled (Dan. viii.  
 “ 13, and ix. 26, Matt. xxiv. 15);—And  
 “ afterwards they shall return from all places  
 “ of their captivity (Deut. xxx. 1-3), and  
 “ *shall build up Jerusalem gloriously*, and *the*  
 “ *House of GOD shall be built in it for ever*,  
 “ *with a glorious building*, (as the prophets  
 “ have spoken, 2 Sam. vii. 13, Haggai ii. 9,  
 “ Zechar. vi. 13.) And *all the Gentiles*  
 “ shall turn, and fear THE LORD, and shall  
 “ bury their idols (Ps. xcvi. 5, &c.); so shall  
 “ *all the Gentiles praise THE LORD*, and  
 “ *his people shall confess GOD*: And THE  
 “ LORD shall exalt his people, and all those  
 “ that love the Lord God in truth and jus-  
 “ tice shall rejoice, shewing mercy unto our  
 “ brethren.”

And



And in the first fruits of the *Christian* Church, have we not a sample of such “*free-will offerings*,” and a pledge of their recurrence, in the fulness of prophetic time, at the regeneration, in the magnificent offerings of “*Gold, Frankincense, and Myrrh*,” offered by the pious *Magi* “out of their “treasures,” to the holy Child *JESUS*; Matt. ii. 11, and in the voluntary offering of the first *Jewish* converts, who “sold their possessions and lands,” for the benefit of the community, and “laid the money at the “Apostles’ feet?” Acts ii. 45, and iv. 34.

Verse 3. “From the womb, before the morning-star,  
“ [was] the dew of thy birth.”

Not being able to extract any rational or consistent sense from the various guesses on this passage, I have closely followed the *Septuagint* version; conjecturing, but with diffidence, that it intimates the *eternal generation* of the *MESSIAH*; conformably to the account of the *primæval* birth of *WISDOM* personified. Prov. viii. 22.

“THE LORD got ME, the beginning of his way,  
“ Before his works of old  
“ From eternity was I ordained,” &c.

And

And to *Micah's* famous prophecy, v. 2,

—“ *Whose issuings forth were from old,  
“ From days of eternity.”*

“ *The womb,*” therefore, in this passage, may denote “ the womb of Time,” or Eternity, as warranted by the analogy of Proverb. xxvii. 1.

“ *Boast not thyself of to-MORROW ;  
“ For thou knowest not what A DAY may bring forth.”*

And JESUS CHRIST styles himself, “ *the bright and morning Star,*” of whom the planet was no more than a faint resemblance, Rev. xxii. 16. For He was “ *the day-spring from on high ; who, through the tender mercy of OUR GOD, visited us.*” Luke i. 78.—“ *The dew of whose birth,*” refreshed the Creation of old, and will again, when “ *seasons of refreshing shall come from the Lord,*” Acts iii. 19, when

“ His doctrine shall drop as the rain,  
“ His speech shall distil as the dew ;  
“ As the small rain upon the tender herb,  
“ And as the showers upon the grass.”—Deut. xxxii. 2.

Verse 4. "THE LORD sware, and He will not repent ;  
 " Thou art Priest for ever, according to the  
 " order of Melchisedek."

The Apostle to the *Hebrews*, in his profound and elaborate argument on this passage, has stated the great superiority of OUR LORD'S priesthood over the *Levitical*, as to several particulars. 1.—His divine nature ; not being a mere *man*, but THE SON OF GOD. 2.—More solemn consecration, by Oath. 3. — Higher rank ; as invested with a royal and perpetual priesthood. 4.—A more glorious tabernacle, not an earthly but a heavenly. 5.—A more efficacious atonement, by his all-sufficient sacrifice of himself ; and 6.—A better covenant of spiritual blessings, by his continual mediation and intercession for us before the throne of Grace :—as sketched in the following outline :

1. " Holy Brethren, partakers of a heavenly call, consider the *Apostle* and *High Priest* of our profession, CHRIST JESUS."

iii. 1. Or, attend to his transcendant rank, as the *Shiloh*, (or "*Apostle*," ) of ancient prophecy, Gen. xlix. 11, "*Sent*" or com-



missioned to teach or instruct; and “*the High Priest*,” ordained or consecrated to offer atonement for the sins of *his People*; Ps. cx. 4; where the *Targums*, or Chaldee Paraphrases, render the original, *Cohen*; “*Priest*,” by *Rabba*, or *Cohen Rabba*, “*The Great Priest* :” applying it by way of eminence to THE MESSIAH. Compare the Targums on Gen. xli. 45, Exod. ii. 16.

“ Having therefore *a Great High Priest*;  
 “ who is passed through the Heavens, JESUS  
 “ THE SON OF GOD, let us adhere to our  
 “ profession: [without wavering]”—iv. 14.

“ For we have *a High Priest*, by no means  
 “ unable to sympathize with our infirmities;  
 “ but tried [by sufferings] in all respects,  
 “ like ourselves; yet without sin:” iv. 15.—  
 “ For such *a High Priest* was befitting us;  
 “ Holy, Harmless, Undeiled, Detached  
 “ from Sinners, and becoming higher than  
 “ the Heavens”—vii. 26.

2. “ And [as] no one assumeth to himself  
 “ the honour [of the priesthood] unless He  
 “ that is called by GOD; like *Aaron* himself,  
 “ [and his posterity]: So CHRIST also, did  
 “ not glorify himself to be made *High Priest*,  
 “ but

“ but (GOD), who spake unto him : ‘ *Thou*  
 “ *art my Son, this day have I begotten Thee :*’  
 “ as likewise elsewhere HE saith : ‘ *Thou*  
 “ *art a Priest for ever, according to the Or-*  
 “ *der of Melchisedek.*” v. 4-6.

“ In which case [namely, the promise  
 “ made to *Abraham* and his seed, vi. 13, 14]  
 “ GOD being willing to shew more abun-  
 “ dantly unto the heirs of the promise, the  
 “ immutability of his counsel, did interpose  
 “ by oath : In order that by two immutable  
 “ acts, in which it is impossible that GOD  
 “ should [‘ repent’ or] lie, [namely, his *pro-*  
 “ *mise* and his *oath*] we might have a power-  
 “ ful inducement, to adhere to the *proposed*  
 “ *hope* [of salvation]; which, having recourse  
 “ to, we hold, as an *anchor of the soul*, both  
 “ secure and steadfast, and even stationed  
 “ within the inside of the [heavenly] veil :  
 “ whither a forerunner for us entered, JESUS ;  
 “ who is become *High Priest for ever, ac-*  
 “ *ording to the Order of Melchisedek.*” vi.  
 17, 20.

“ For the [*Levitical*] priests were made,  
 “ without swearing, but Christ, with swear-  
 “ ing, by [GOD], saying unto him : ‘ *The*



“ *Lord swear, and He will not repent ; Thou*  
 “ *art Priest for ever, according to the Order*  
 “ *of Melchisedek.*’ Inasmuch then, as JE-  
 “ SUS [was made Priest] not without swear-  
 “ ing, by so much was he made surety of a  
 “ better covenant.” vii. 20, 22.

3. For this *Melchisedek* (“ *King of Salem,*  
 “ *Priest of the most high God,* who met  
 “ *Abraham* returning from the defeat of the  
 “ *Kings,* and blessed him ; to whom also,  
 “ *Abraham* paid the tenth of all [the spoils’])  
 “ being first, by interpretation [of the name  
 “ *Melchisedek*] ‘ *King of Righteousness,*’ and  
 “ next (King of *Salem,* that is) ‘ *King of*  
 “ *Peace,*’ [but who is unnoticed any further  
 “ in Scripture, as to the leading circum-  
 “ stances of his *parentage, genealogy, birth,*  
 “ *death, &c. namely*], without father, without  
 “ mother, without genealogy, having neither  
 “ beginning of [his] days, nor end of [his]  
 “ life, [recorded] ; but being resembled by  
 “ THE SON OF GOD, remaineth *Priest* per-  
 “ petually, [without any mention of a suc-  
 “ cessor to his *royal priesthood,* in Scripture.”]

“ Now observe how great a person this  
 “ was, to whom even *Abraham,* the Patri-  
 “ arch,



“ arch, gave the tenth of the spoils: And  
 “ indeed, of the sons of *Levi*, they who re-  
 “ ceive the priesthood, have appointment,  
 “ according to the (*Levitical*) law, to tythe  
 “ *the people*, (that is, their own brethren,)  
 “ although sprung from the loins of Abra-  
 “ ham [their common ancestor]: but He,  
 “ although not of their genealogy, [but a  
 “ *Canaanite*] tythed *Abraham* [himself]:  
 “ And without any contradiction, the less is  
 “ blessed by the better; [but *Abraham* was  
 “ blessed, solemnly, by *Melchisedek*.”] vii.  
 1, 7.

“ If then there had been perfection [or  
 “ complete salvation] through the [*Levitical*]  
 “ *priesthood*, (during which, *the law* was  
 “ enacted for the people,) what further need,  
 “ that another priest should arise, to be  
 “ called, *according to the Order of Melchi-*  
 “ *sedek*, and not according to the order of  
 “ *Aaron*? For the priesthood being trans-  
 “ ferred, of necessity, there resulteth also  
 “ a transfer of the law: For He (CHRIST)  
 “ concerning whom this is said, pertained to  
 “ another tribe, of which no one hath at-  
 “ tended the altar [as priest]: (For it is evi-

“ dent that OUR LORD sprang from *Judah*,  
 “ of which tribe, *Moses* said nothing about  
 “ priesthood.”) vii. 11-14.

“ And this is still more abundantly mani-  
 “ fest, since another priest is arisen, accord-  
 “ ing to the likeness of *Melchisedek*, who is  
 “ become [such] not according to the law of  
 “ carnal appointment, but according to the  
 “ power of indissoluble life: for [Scripture]  
 “ testifieth, *Thou art Priest for ever, ac-*  
 “ *ording to the Order of Melchisedek.* For  
 “ indeed there resulteth an abolition of the  
 “ foregoing appointment, on account of its  
 “ insufficiency and unprofitableness [to salva-  
 “ tion]: For *the law* perfected nothing, but  
 “ the further introduction of a *better hope*  
 “ [did], through which we draw nigh unto  
 “ GOD.” vii. 15-19.

“ And indeed, of the [Levitical] priests,  
 “ there are several [in succession]; their  
 “ continuance in office being prevented by  
 “ death; but He [CHRIST], on account of  
 “ his abiding for ever, hath an unfailling  
 “ priesthood: whence, He is able to save  
 “ even to the uttermost, those who come  
 “ unto



\* unto GOD through him ; ever living to  
 “ intercede for them.” vii. 23-25.

4, 5. “ Such a *high priest* have we, who  
 “ *sat at the right hand of the throne of the*  
 “ *majesty in the Heavens* ; [as] an officiating  
 “ minister of the [heavenly] sanctuary, and  
 “ of the true tabernacle, which THE LORD  
 “ pitched and not man.” viii. 1-2. “ The  
 “ first tabernacle indeed had liturgical ordi-  
 “ nances and a worldly sanctuary : For there  
 “ was prepared the first tabernacle—which  
 “ is called *Holy* : but beyond the second  
 “ vail, that which is called *Holy of Holies*  
 “ [or the sanctuary.]—Into the first taber-  
 “ nacle constantly enter the priests, dis-  
 “ charging the liturgical services ; but into  
 “ the second, once \* a year, only the high  
 “ priest, not without blood, which he of-  
 “ fered for his own and the people’s igno-  
 “ rances : the Holy Spirit thus intimating  
 “ that the way of the [heavenly] sanctuary

\* The high priest entered into the *Holy of Holies*  
 “ within the vail”—only one day in the year (namely, the  
 great day of atonement) ; twice to make atonement for  
 himself and his household, Levit. xvi. 11-14, and a third  
 time—for the whole congregation of Israel, xvi. 15.



“ was not yet disclosed, while the first ta-  
 “ bernacle was still standing: which figura-  
 “ tive representation is designed for the pre-  
 “ sent season; during which are offered gifts  
 “ and sacrifices, incapable of perfecting the  
 “ officiating minister, [and the worshippers]  
 “ according to conscience; consisting only  
 “ in [particular] meats and drinks, and sun-  
 “ dry ablutions, and *carnal* ordinances, [to  
 “ be performed by the *priests, Levites, and*  
 “ *people,*] imposed on them until the *season*  
 “ *of reformation.* But CHRIST having gone  
 “ thither, a high priest of future blessings,  
 “ through the greater and more perfect ta-  
 “ bernacle, not made with hands, that is to  
 “ say, not of this [worldly] building; en-  
 “ tered — not by the blood of goats and  
 “ calves, but by his own blood — into the  
 “ [heavenly] sanctuary, once for all; having  
 “ procured eternal redemption: For, if the  
 “ blood of bulls and goats, and ashes of a  
 “ heifer, sprinkling the impure, sanctifieth  
 “ to the purifying of the flesh; how much  
 “ more shall the blood of CHRIST, who,  
 “ through THE ETERNAL SPIRIT, offered  
 “ himself blameless unto GOD, purify your  
 “ con-

“ conscience from dead works, [enabling  
 “ you] to serve the living GOD ?” ix. 1-14.

6. “ And for this cause, He is *Mediator*  
 “ of a *New Covenant*, that on account of  
 “ [his] death, which happened for the re-  
 “ mission of the transgressions [committed]  
 “ during the first covenant; they who are  
 “ called might receive the promise of the  
 “ eternal inheritance:” — ix. 15. “ For  
 “ Christ did not enter into the sanctuary  
 “ made with hands, (which is an antitype of  
 “ the true,) but into heaven itself, now to  
 “ appear in the presence of God for us,  
 “ Nor [was it intended] that He should of-  
 “ tentimes offer himself [a sacrifice], like  
 “ the high priest, who entered into the sanc-  
 “ tuary every year, with others blood; (in-  
 “ asmuch as he must then oftentimes have  
 “ needs suffered, since the foundation of the  
 “ world), but now, once, in the consumma-  
 “ tion of the ages, hath he been manifested,  
 “ to procure abolition of sin, through the sa-  
 “ crifice of himself. And inasmuch as it is  
 “ allotted to men once to die, and after-  
 “ wards [succeeds] the judgment; so Christ  
 “ also, having been once offered to bear



“ away the sins of many ; will, *a second time*,  
 “ be seen, without a sin-offering, by those  
 “ who thenceforth expect him unto salva-  
 “ tion.” ix. 24-28.

Here is a most signal and unequivocal at-  
 testation to the *second advent* of CHRIST,  
 according to his own prediction, Matt. xxiii.  
 39, and xxiv. 30, 31 ; and xxvi. 64, the con-  
 founding of which, with his *final coming* to the  
 general judgement, at the end of the world,  
 seems to be one of the most dangerous errors  
 of the present age, because the most pre-  
 valent.

An authentic evidence of this expectation  
 in the primitive *Jewish Church*, subsists,  
 1 Macc. xiv. 41, in the provisional grant of  
 the high priesthood to the *Asamonian* fa-  
 mily, B. C. 141, when — “ the *Jews* and  
 “ *priests* were well pleased, that *Simon* should  
 “ be their governor and high priest for ever ;  
 “ *until there should arise a faithful prophet.*”  
 —And their decree on this occasion, was  
 “ *commanded to be written on tables of brass,*  
 “ *and set up in a conspicuous place, within*  
 “ *the sanctuary,*” for the benefit of posterity ;  
 whence perhaps it may not unreasonably be



conjectured, that the apostle, before he undertook to delineate the nature of our LORD'S *priesthood*, in the first branch of the preceding argument, was solicitous to evince his resemblance and his superiority to *Moses* also, as a "*faithful prophet.*" — "Being "*faithful* to Him (GOD) who appointed him "*[apostle and high priest]*, as was also '*Moses* in all his household,' Numb. xii. 7,— "*both* in his "*apostleship* (or *prophetic office*) doing and speaking, as his *Father* "*had given commission*, (John xii. 49, and "*xiv. 10*)—and also in his *priestly office*, "*laying down his life* for the sheep, and "*resuming it again, according to the commission he had received from his Father*" —(John x. 15, 18.)

"For this (personage) is dignified with "*more glory than Moses*, inasmuch as He "*that ordereth the household*, hath more "*honour than the household*: (For every "*household is ordered by some one*) but "*He [THE SON] that ordereth the universe*, "*is God* \*. And *Moses*, indeed, was faith-  
 " ful

\* This is a most unequivocal testimony of the GOD-HEAD OF CHRIST, for the tenor of the argument refers  
 to

“ful in all his household, as *a servant*, for  
 “a testimony of the oracles to be afterwards  
 “spoken: But CHRIST as A SON, [ap-  
 “pointed] over his [FATHER’S] household;  
 “whose household we are, provided we  
 “maintain the free profession [of our faith]  
 “and the exultation of our hope, firmly to  
 “the end.” iii. 3-6.

Verse 5, 6. “THE LORD, *on thy right hand, in the*  
*“ day of his wrath,*  
*“ Shall crush Kings; he shall judge*  
*“ Among the Gentiles; He shall heap up*  
*“ the carcasses,*  
*“ He shall crush the Head over many*  
*“ countries.”*

This is nearly a repetition of the exem-  
 plary vengeance to be inflicted on the ad-  
 versaries of THE LORD and of his MES-  
 SIAH, before the regeneration in the pro-  
 phecies heretofore explained; where, in the  
 verb, ׀׀׀, “*He shall judge,*” we have an  
 additional and apposite instance of the radi-  
 cal meaning and derivation of the term, ׀׀׀׀,

to the term “GOD” (Θεός) to him, as a proof of his infi-  
 nite superiority above Moses. Compare Rom. ix. 5.  
 Col. i. 16. John i. 1, 2.

“*Régent,*”

“*Regent*,” as a *judge* or *arbiter*, under THE SUPREME LORD, (John v. 22) who is here represented, as closely supporting him by his Almighty aid and protection. And perhaps, “*the Head over many countries*,” may denote the grand adversary of God and man, “*the Old Serpent, the Devil* and “*Satan*,” whose “*head*” was threatened to be “*crushed*” in the fulness of prophetic time, by the *blessed Seed* of the Woman, immediately after the fall.—And with which, the Septuagint rendering, *συνθλιψει*, “*shall crush*,” so well accords.

Verse 7. “*He shall drink of the brook in the way ;*  
“*Therefore shall he lift up his head.*”

Among the various and discordant conjectures about the meaning of this figurative passage, by which the commentators have puzzled themselves and their readers, I shall adhere to the commonly-received interpretation of *Patrick*, &c. That before all these glories and triumphs, the MESSIAH was destined to undergo a state of the lowest humiliation, to live on a precarious and scanty diet; as did the prophet *Elijah*, in  
his



his wanderings and flights from *Jezebel*; who was providentially fed with bread, and “*drank of the brook,*” in his hiding-place. 1 Kings xvii. 6. And accordingly our Lord pathetically observed, “*The foxes have holes,*” “*and the birds of the air have nests; but*” “*THE SON OF MAN hath not where to lay*” “*his head!*” Luke ix. 58. For — “*He*” “*humbled himself, becoming obedient unto*” “*death, even death by crucifixion: where-*” “*fore GOD also transcendently exalted him,*” “*(ὕπερψωσε)* and bestowed on him *THE*” “*NAME above every name,*” &c. Phil. ii. 8.

HE THAT HUMBLETH HIMSELF SHALL BE EXALTED.

## DISSERTATION IX.

## ON PSALM XLV.

THE FORTY-FIFTH PSALM may be considered as the sequel of the foregoing chain of Prophecies, further illustrating, unfolding, and completing the description of the august and divine character of THE MESSIAH:— as of consummate Grace and perfect Beauty; exercising the most tremendous vengeance on his enemies, and striking terror into all his foes; reigning triumphant for ever with delegated sway, as GOD, and KING OF RIGHTEOUSNESS; surrounded with glory and majesty; his Spouse THE CHURCH, most splendidly adorned, and highly favoured, for her beauty and devout submission; and his Sons, the eminently righteous, reigning as *Kings* and *Priests* throughout the world, under his auspices, and propagating his praise for evermore.

Several

Several injudicious partizans of *the Literal Scheme of Prophecy*—Grotius, Patrick, &c. injuring the sublime and beautiful allegory, which pervades this enchanting composition, consider it chiefly, if not solely, as an *Epithalamium*, written on *Solomon's* marriage with the King of *Egypt's* daughter; and the chaster groundwork of that luxuriant composition, *the Canticles*. But the concurrent and unanimous testimony of the primitive *Jewish* and *Christian* Churches, appropriates it to “a greater than *Solomon*”—to the MESSIAH, or JESUS CHRIST.—Most express indeed is the testimony of the *Chaldee Paraphrase*:—“*Thy beauty, O KING MESSIAH, aboundeth above the sons of man: the spirit of prophecy is stationed on thy lips*”—which is adopted by *David Kimchi, Abraham Ben Ezra, and Solomon Jarchi*, the three ablest of the *Jewish* commentators: and “*all the Rabbins agree, that this Psalm doth speak of THE MESSIAH:*” as asserted by *Muir Arama*.

To this Psalm, *John the Baptist* evidently alluded;



alluded; beautifully representing CHRIST as the Bridegroom, and himself as his *Friend*, or Bridesman: “ *I am not THE CHRIST,* “ but am sent before Him: *He that hath* “ *the Bride is the Bridegroom; but the* “ *Friend of the Bridegroom, who standeth* “ [by] and heareth his voice, rejoiceth with “ joy, on account of the Bridegroom’s voice. “ This then my joy is completed.” John iii. 28. And thus, *our Lord*, pursuing the Allegory: “ *Can the Sons of the Bridechamber mourn so long as the Bridegroom is* “ *with them?*”—finely contrasting the innocent cheerfulness of his own disciples, with the rigorous fasts and mortifications of “ *John* “ *the Baptist’s disciples,*” formed on the usage of the *Jewish* devotees: remarkably recorded by three Evangelists, Matt. ix. 15, Mark ii. 19, and Luke v. 34:—And still further unfolded, in the admirable and awakening *Parable of the Ten Virgins*, attendant on his marriage, Matt. xxv. 1.—And following up the same clue, the *Apocalypse*, represents the *Evangelical Church*, “ *pre-* “ *pared, as a Bride adorned for her Hus-* “ *band;*”—“ *THE LAMB’S wife,*” Rev. xxi.

2-9, clearly illustrating the last part of this Psalm.

PSALM XLV.

FOR THE PRECENTOR ON THE HEXACHORD; FOR [THE CHOIRISTERS] THE SONS OF KORAH: A HYMN, *An ANTHEM OF LOVES*, [or, AN ANTHEM FOR THE BELOVED. *Sept. Title.*]

1. My heart is teeming with a *good Oracle*;  
I will utter my compositions touching  
THE KING:  
My tongue is like the pen of a ready  
Writer.
2. —Thou art most beautiful above the  
Sons of *Adam*,  
Grace is shed forth on thy lips;  
Therefore hath GOD blessed Thee for  
ever.
3. Gird thy sword upon thy thigh, O thou  
MIGHTY,  
In thy glory and thy majesty:
4. And in thy majesty, ride prosperously,  
For the cause of Truth, Meekness, and  
Righteousness;

And

- And thy right hand shall teach thee  
 Terrible [exploits]:
5. Thy Arrows [are] sharp; Peoples [shall  
 fall] under Thee;  
 THE KING'S ENEMIES shall fail in  
 heart.—
6. —“ *Thy throne, O GOD, [is] for ever*  
*“ and ever!—*  
*“ A Sceptre of Equity [is] the Sceptre*  
*“ of thy kingdom!—*
7. “ *Thou didst love righteousness and hate*  
*“ wickedness,*  
*“ Therefore hath GOD, THY GOD,*  
*“ ANOINTED Thee,*  
*“ With Oil of Gladness, above thy Fel-*  
*“ lows.”*
8. Myrrh, Aloes, and Cassia [perfume]  
 all thy garments,  
 [Taken] out of the Ivory Cabinets;  
 wherewith,
9. Among thy treasures, *King's daughters*  
 gratify thee.
- At thy right hand is placed THE  
 QUEEN,  
 [Clad] in gold of *Ophir*:—



10. *Hearken, O DAUGHTER, consider,  
and incline thine ear,  
Forget thine own people, and thy Fa-  
ther's house,*
11. *So shall THE KING greatly desire thy  
beauty.  
For He is THY LORD, and worship  
Thou Him.*
12. *And the Daughter of Tyre [shall come]  
with a Gift,  
The Rich among the People shall sup-  
plicate thy presence.*
13. *THE KING'S DAUGHTER is all glo-  
rious in her presence,  
Her Vesture is of embroidered gold  
and needlework,*
14. *She shall be introduced to THE KING:  
The Virgins in her train, her Compa-  
nions, shall be brought unto Thee,*
15. *With joy and gladness shall they be  
introduced,  
And shall enter into the King's Palace.*
16. *—Instead of thy Fathers shall be thy  
Sons ;  
Thou shalt make them Princes, in all  
the Earth :*

*They*

*They shall record thy name in every  
succeeding generation,  
Therefore shall Peoples praise Thee for  
Evermore.*

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REMARKS.

Among the various guesses concerning the import of the obscure *Title* prefixed to this Psalm; the most probable seems to be, that ששנים *Shoshannim*, denotes some kind of musical instrument with *six* strings, (from שש, *six*,) like as שלשנים, expresses one with *three* strings, 1 Sam. xviii. 6;—שמינית, one with *eight* strings, Ps. vi. Title;—And נבל עשר, a *lute* or *harp*, with *ten* strings, Psal. xxxii. 2: and cxliv. 9. — The last clause, “*An Anthem of Loves*”—seems to be well explained by the Septuagint, applying it to the MESSIAH, — “*An Anthem for THE BELOVED.*” — Indeed, the remarkable length and precision of the Title, intimates sufficiently in what high Estimation this *Prophetic Hymn* was formerly held by the *Jewish Church*; as it is now in the *Christian*; it being one of the proper Psalms appointed to be used on *Christmas-day* by our Liturgy:

as celebrating the Spiritual graces, the conquests, the divinity of Christ; his everlasting and equitable dominion; his mystical Union with the Church, or congregation of the Faithful; and the ministry of his Saints, in propagating his Praise throughout all the Earth, to the end of Time.

1. " *My heart is teeming with a good Oracle,*  
*I will utter my compositions touching the King,*  
*My tongue is like the Pen of a ready Writer."*

In this noble and animated exordium, the Royal Prophet represents himself as actuated by the overflowing fulness of *Divine inspiration*, to give vent, or "utterance," to the mighty subject with which his "heart" was "labouring."—The Heathen poets frequently adopt the same imagery: Thus *Claudian*, in his *Epithalamium* on the goddess *Juno*:

" *Junonis thalamos audaci promere cantu*  
 " *MENS CONGESTA jubet.*"——

And *Martial* has well expressed the Psalmist's Pen of a ready Writer:

" *CURRENT VERBA licet, MANUS est velocior illis;*  
 " *Non dum LINGUA, suum DEXTRA peregit opus.*"

I have.



I have rendered, דבר־טוב, “ a good “ Oracle,” because the phrase is elsewhere used to denote a *propitious prophecy*, spoken by or from THE LORD. Jer xxix. 10. Isa. xxxix. 8. The Septuagint render it, Λογου αγαθου, here, and in *Isaiah*; and in *Jeremiah*, where the *oracular* import is more strongly marked by emphatic articles, אֵת הַטּוֹב, by the plural, τας λογας μὲν τας αγαθας.

And the word, דבר, *Dabar*, singly, is frequently so understood; as for instance, in the following passage, Dan. x. 1 — “ In “ the third year of *Cyrus* King of *Persia*, an “ Oracle was revealed to *Daniel*, (whose sur- “ name was *Belteshassar*) and the Oracle “ was true, and its martial import great; “ and he understood *the Oracle*, and under- “ standing was [given] to him in *the Vision*.” And as this is the sequel of the Famous Prophecy of the *Seventy Weeks*, the same word *Dabar* should be so rendered, “ *the Oracle*,” in its commencement, ix. 23, whose mis-translation, “ *the Commandment*,” (usually mistaken for *the Decree* or *Edict* of *Cyrus*, or *Darius*, or *Artaxerxes*, &c.) has

hitherto inextricably embarrassed that most noble Prophecy. See my Translation and Remarks thereon, in THE INSPECTOR, p. 202. In all these cases, the Septuagint rendering of *Dabar*, is Λογος, which should be therefore rendered in similar cases, both of the OLD and NEW TESTAMENT, “*Ora-  
cle* ;”—where “*Word*,” or “*Thing*,” or “*Matter*,” are *inadequate* to the occasion, or the context ; as in John i. 1, &c.

2. “*Thou art most beautiful above the Sons of Adam ;  
Grace is shed forth on thy lips ;  
Therefore hath GOD blessed thee for ever.*”

*Aben Ezra* judiciously remarks, that in the original verb, יִפִּיִּת, *Iaph-Iaphitha*, (from יָפָה, *Iaph-ah*, “*pulcher fuit*,”) the repetition of the first syllable of the Root is intensitive, and marks the perfection of personal beauty. So *Virgil* describes that of his Hero *Æneas*, iv. 141, by a double superlative,

*Iipse, ante alios pulcherrimus omnes,  
Infert se socium Æneas.*—

And in several passages of our *Liturgical  
Psalms*,



Psalms, the double superlative is introduced with the finest effect: as in Ps. lxxxii. 6.

“ *I have sayde, ye are GODS :*

“ *And ye al are children of THE MOST HIGH-  
EST ;*”

which I cannot help regretting, has been superseded by the tameness of the single superlative, “ *Most High,*” or “ *Highest,*” in the later Translations, where THE SUPREME BEING is the object.

An admirable literal Comment on the Passage in question, is furnished in *Milton's* charming description of *Adam* by the Angel *Gabriel*. P. L. viii. 218.

“ *Nor are thy Lips ungraceful, Sire of Men,*

“ *Nor Tongue ineloquent ; for GOD on Thee*

“ *Abundantly his Gifts hath also poured ;*

“ *Inward and outward both, HIS Image fair :*

“ *Speaking or mute, all Comeliness and Grace.*

“ *Attend Thee, and each word each motion forms.*”

In this paraphrase, worthy of the Sublime Original, “ *Comeliness,*” according to our great English Lexicographer, *Johnson,* “ seems  
“ to be that species of *Beauty,* which excites  
“ respect rather than pleasure :” consisting



in “ *Dignity and Grandeur of Mien and Look.*”—And how infinitely more applicable is all this to “ **THE SECOND ADAM**”—“ **THE LORD FROM HEAVEN!**” Even when he veiled “ *the effulgence of his FATHER’S glory;*” and “ *exhausting himself*” “ *of that Divine form*”—of “ *that glory which he had with THE FATHER before the World was,*” “ *assumed a servile form*”—“ *a human figure!*” Heb. i. 3, Phil. ii. 6, 8, John xvii. 5.—Who, from his childhood, “ *advanced in wisdom and stature, and in favour with GOD and Man*”—Luke ii. 52.—“ *On whom*” **the HOLY SPIRIT** *descended from heaven, and rested on Him, at his solemn baptismal inauguration; according to the Baptist’s testimony as an eye-witness, John i. 33. And who thenceforth, “ spake the Oracles of GOD; for GOD gave him THE SPIRIT immeasurably,”* John iii. 34, as foretold by *Isaiah*, lxi. 1, and xlii. 7, and applied by our *Lord* to himself, at the opening of his Commission, blending both Prophecies together, Luke iv. 18.

“ **THE SPIRIT OF THE LORD** is upon ME,  
“ Therefore did HE anoint Me :

“ HE

“ HE hath sent Me to publish good tidings;  
 “ To the Poor; to cure the Broken-hearted;  
 “ To proclaim deliverance to the Captives;  
 “ *And restoration of sight to the Blind;*  
 “ To set at liberty them that are bruised [with fetters],  
 “ To preach *the acceptable year of THE LORD;*  
 “ [Or the grand Spiritual Jubilee, to Sinners.]”

“ *This day,*” said our Lord, (when he had read the passage and closed the book) “ is  
 “ *this Scripture-prophecy (ἡ γραφή αὐτή) ful-*  
 “ *filled in your Ears*”—“ *And the eyes of all*  
 “ *in the Synagogue were fastened on Him—*  
 “ *And all wondered at the words of grace*  
 “ *which proceeded out of his Mouth,*” Luke  
 iv. 20, 22.—And afterwards, “ *the Multi-*  
 “ *tudes*” who listened to his Divine instruc-  
 tions, and to his Incomparable Sermon on  
 the Mount, *were struck with astonishment*  
*at his Teaching;* for He taught them “ *as*  
 “ *having authority,*” Matt. vii. 28, Mark i.  
 22, Luke iv. 32.

And how amazingly insinuating and power-  
 ful must have been the tone of his voice and  
 mode of his speaking, when the woman ex-  
 claimed with rapture, *Blessed is the womb*  
*that bare thee!* &c.—even the officers sent  
 to apprehend him, pleaded in excuse for not  
 doing



doing so, to the Chief Priests and Pharisees —“ *Never Man spake like this Man!*” John viii. 46. And they who did afterwards apprehend Him, as soon as he had pronounced the words *Εγω ειμι*—“ *I am,*” “ *retreated backwards, and fell to the ground,*” appalled; nor durst they, we may presume, execute their commission, or lay their unhallowed hands on Him, until encouraged by his own permission: “ *I told you that I am: if then ye seek Me, let these [meaning his Disciples] retire.*” John xviii. 4, 9.

Nor is the Prophet *Isaiah's* description of the person of the *suffering MESSIAH*, at all inconsistent herewith; as having “ *no form nor comeliness*”—and “ *his visage disfigured more than Man, and his form more than the sons of Adam,*” Isa. liii. 2, and lii. 14. For this was the natural result of the greatness of his passion; when “ *His soul was exceedingly sorrowful, [even] unto death*”—verifying the Prophet's prediction in the next verse; that He should be “ *a man of sorrows and acquainted with grief,*” Isa. liii. 3. Insomuch, that in the poignancy of his agony, in the Garden of *Gethsemane*,

“ *His*



“ *His sweat was as it were great drops of blood falling down to the ground.*” Matt. xxvii. 38, Luke xxii. 44.

But what was the native dignity and majesty of his presence, we may collect from the awful and astonishing circumstances of his *Transfiguration*, shortly before “ *his departure,*” attended by his glorified Servants, *Moses*, the great founder, and *Elijah*, the great restorer of THE LAW; in the sight of his confidential disciples, *Peter*, *James*, and *John*, the great Heralds of THE GOSPEL:—and the favoured “ *eye-witnesses of his Majesty,*” 2 Pet. i. 16, who “ *themselves beheld his glory; a glory suitable to the only genuine [SON] of THE FATHER; after THE ORACLE became flesh, and so-journed among us, full of Grace and Truth,*” John i. 14. They who furnished the three Evangelists, *Matthew*, *Mark*, and *Luke*, with the following circumstances:

“ *And it came to pass, while He was praying, that the form of his visage was changed: His visage shone as the Sun; and his raiment became dazzling bright, very white as snow, such as no Fuller on*  
*“ earth*

“*earth is able to whiten; white as the light*”—

And the effect of this stupendous Vision on the Disciples is thus described—“*they fell on their face, and were greatly affrighted*”—“*they were terrified*”—“*they were oppressed with sleep*”—“*But JESUS touched them*”—and “*when they were thoroughly awake, (διαγρηγορησαντες), they saw his glory, and the two men standing with Him.*”

N. B. Compare with this, OUR LORD'S similar manifestations to *Daniel*, x, 5, 12, and to *John*, Rev. i. 12, 18. And see THE INSPECTOR, p. 72.

This astonishing *Transfiguration*, so clearly and distinctly described by the three Evangelists, from the two original witnesses *Peter* and *John*, happening *during* OUR LORD'S *incarnation*, is satisfactory evidence of a *Divine Nature*, intimately blended with his *Human Nature*; but in a way utterly incomprehensible to us; it is also of the utmost importance, as forming a *middle link*, between his *antecedent* and *subsequent manifestations*, under the Old and New Dispensations,

pensations, as “ THE GOD OF GLORY,” Acts vii. 2, and “ THE LORD OF GLORY.” 1 Cor. ii. 8.

It is truly remarkable, that this was the second time, that *Moses* and *Elijah* were made spectators of his glory, on the same Mount of God, *Horeb* or *Sinai*: The appearance to *Moses* is described, Exod. xxxiii. 12, 23, to *Elijah*, 1 Kings xix. 4-18,—graciously vouchsafed to both, for their encouragement and support under the arduous trials of their ministry; after *Moses* had signalized his zeal for THE LORD, by punishing the idolatrous *Israelites* at *Sinai*, with the sword of the *Levites* who ranged themselves “ on the LORD’s side,” Exod. xxxii. 15, 19, and after *Elijah* had slain all the prophets of *Baal*, 1 Kings xviii. 21-40.

3—5. “ Gird thy sword upon thy Thigh, O thou  
 “ MIGHTY!  
 “ In thy glory and thy majesty,  
 “ And in thy majesty ride prosperously,  
 “ For the cause of truth, meekness and right-  
 “ eousness:  
 “ And thy right hand shall teach thee terrible  
 “ [exploits].”

This



This is a magnificent description of the MESSIAH in his warlike character; going forth in all his terrors, to punish the adversaries of his kingdom, like “*A man of war,*” as described by *Moses*, in the drowning of the *Egyptians*, *Exod.* xv. 3, and by *Ethan*, *Ps.* lxxxix. 10, and most sublimely, *Wisdom of Solomon*, xviii. 14-18, on occasion of the destruction of the *First-born*; that last and sorest of the plagues, of *Egypt*.

“ Although *the Egyptians* disbelieved all  
 “ [the plagues] by reason of the enchant-  
 “ ments; yet, on the destruction of the  
 “ *First-born*, they confessed that *the people*  
 “ [of *Israel*] were *sons of GOD*.

“ For when the world was wrapt in still silence,  
 “ And night, in her proper speed, holding her middle  
 “ course;  
 “ THY ALMIGHTY ORACLE \* leapt down from  
 “ Heaven,  
 “ Out of the royal thrones, *a fierce warrior*,  
 “ Into the midst of a land [doomed to] destruction,  
 “ Wielding *a sharp sword* — (thine unfeigned com-  
 “ mand)—  
 “ And standing there, did fill the whole with death:  
 “ *He touched the Heaven, indeed, but trode upon the*  
 “ *Earth.*”

\* Ὁ παντοδυναμος Σὲ ΛΟΓΟΣ.

And

And the future destruction of the enemies of GOD and of HIS CHRIST, is also most sublimely described, Rev. xix. 11-16, in a similar imagery, recording both his *primitive* and *new* NAMES :

“ And I beheld the Heaven opened, and lo, a *white* :  
“ *horse* ;

“ And his Rider was called FAITHFUL and TRUE ;

“ And in righteousness doth He *judge* and *war* :

“ His eyes were as a flame of fire,

“ And on his head, many Diadems :

“ Having A NAME WRITTEN, which none but Himself

“ Knoweth ; and clad in a vesture dyed in blood :

“ And his name is called THE ORACLE OF GOD \* ,

“ And the armies in Heaven attended him,

“ On *white horses*, dressed in lawn, white and clean :

“ And out of his mouth proceedeth a *sharp sword*,

“ To strike therewith the Gentiles ; For ‘ *He shall*

“ *rule them*

“ *With an iron sceptre,*’ and Himself tread the wine

“ *press*

“ Of the indignation and wrath of GOD OMNIPOTENT.

“ And on his vesture and on his thigh

“ He hath THE NAME WRITTEN : KING OF KINGS

“ AND LORD OF LORDS.”

After such sublime and unequivocal per-

\* Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ.

sonifications



sonifications of the sacred term, *LOGOS*, before and after the coming of *CHRIST*, and from such high authorities in the *Jewish* and *Christian Churches*;—(The *Book of Wisdom*, being conjectured by the best Critics, to have been written not later than the time of the *Maccabees*)—is it not “passing strange,” that even the *MONTHLY REVIEW* for *June*, 1802, p. 145-147, should entertain “a “suspicion that the term *Logos* has a *Platonic Origin* ;” 2. should recommend leaving the word untranslated, in the introduction of *John’s Gospel*: “*In the beginning was the Logos*,” &c. as being “doubtful of its proper signification ;” and 3. should expressly assert, “that after the introductory verses, it *never occurs again* either in the *Gospel* or the *Epistles* [of *St. John*]—being “a term of *speculative* controversy :”—for surely,

1. The term was derived from the *Hebrew Scriptures* ; in which *Dabar*, (as we have seen) is repeatedly rendered *Λογος*, where it signifies, “*Oracle*,” in the *Septuagint Version* ; and *Dabar Jahoh*, by *Λογος Κυριε*, in cases of undoubted personality, as where



THE ORACLE OF THE LORD appeared to *Nathan*, 1 Chron. xvii. 3, to *Solomon*, 1 Kings vi. 11, &c.

2. The Apostle *Paul* has ascertained its proper signification in the latter cases; rendering *Dabar Jahoh*, that divine person who appeared to *Elijah* on Mount *Horeb*, or *Sinai*, 1 Kings xix. 9-18, by a technical term of Greek Mythology—ὁ χρηματισμος, which signifies “THE ORACLE.” Rom. xi. 4, according to *Macrobius*, rendering it in Latin, “*Oraculum*,” (*Somnium Scipionis*, l. iii.)—whose personality the Apostle has most unequivocally expressed in his Epistle to the *Hebrews*, xii. 25-29, rendering it, Ὁ Λαλων, “THE SPEAKER,” who at first *spoke* THE LAW, in Terrors as a God; and afterwards, THE GOSPEL, in “a still small voice” as a *Man*; but who, to disobedient *Jews* and *Christians*, is and will be “a consuming fire.” No “*speculative* term,” surely. And the Evangelist *John* has well explained the import of the title, iii. 34. Because “*He speak-*”  
 “*eth* (λαλει) the sayings (or oracles) of GOD,” and also in his *Introduction*: representing,

Y

Ὁ Λογος,

Ὁ Λογος, “THE ORACLE,” at the beginning, to be, Ὁ μονογενὴς Υἱος, “THE ONLY GENUINE SON,” at the close, verse 18, who “*expounded* (ἐξηγησατο) GOD THE FATHER,” or interpreted his *Spiritual Nature and Worship* to Mankind, John iv. 24. Compare Matt. xi. 27. For the verb ἐξηγεομαι, is forensic or technical, in the best Classics; signifying to *expound, interpret, or deliver Oracularly*.—Thus in *Xenophon*, Οἱ Μαγοὶ ἐξηγεύοντο, “*The Magi interpreted*” the Omens. And *Themistius* thus describes *Apollo*, the spurious god of Oracles, among the Greeks, p. 330, Εκείνος δημῶσι ἀθροῖσι, ἐν μέσῳ τῆς γῆς ἐπὶ τῆ ὀμφαλῆ καθήμενος, ἐξηγείται. “*That [Apollo] sitting on the Navel in the middle of the Earth, delivers oracles to assembled peoples.*”

3. If the M. R. will more critically examine and compare the beginning of the first Epistle of John, with his Gospel throughout; the Preface of *Luke's Gospel*; Acts x. 36-43, and xx. 32, Heb. iv. 12-14, 1 Pet. i. 23, and 2 Pet. iii. they will perhaps be induced to think, with several first-rate Critics, that  
the

the *Logos* in all these cases can be no other than THE SON OF GOD \*. In perfect conformity

\* The foregoing remarks may tend also to solve the important question, on which the CHRISTIAN OBSERVER, for *July*, p. 436, perplexed between authorities and counter authorities “of great name,” modestly wishes for further information: namely, “Whether the term מִמְרָא, “ [*Mimra*] in the Chaldee Paraphrase, (of which, Λογος, “is the proper translation) is to be understood as a mere “*idiom*; or a *personal* designation?”—For surely,

There can be no doubt of the latter, where it is used to express or represent the divine names, IAHOH, or ÆLOHIM, in the Hebrew Text:—Thus: Gen. iii. 8, *They heard the voice of THE LORD OF GODS, &c.* is rendered by *Onkelos*, “*They heard the voice of the THE ORACLE OF THE LORD,*” &c. (MIMRA DA IAHOH) by *Jonathan Ben Uzziel*, more closely, “*They heard the voice of THE ORACLE OF THE LORD OF GODS,*” (MIMRA DA IAHOH ÆLOHIM), And the next verse, 9, “*And GOD called Adam,*” &c. is rendered by the *Jerusalem Targum*, *And THE ORACLE OF THE LORD OF GODS, called Adam,* &c. And so, Gen. xix. 24, “*And THE LORD rained brimstone and fire upon Sodom and Gomorrah,*” &c. is rendered both by *Jonathan* and the *Jerusalem Targum*, *THE ORACLE OF THE LORD rained upon Sodom and Gomorrah,* &c. See several other instances, *Bulli Opera*, p. 14, and *Ben Mordecai*, Letter III. p. 340, &c. 8vo. Edit.

Nor is it a valid objection, that in several of the most



formity with the foregoing sublime passages of Holy Writ, both in the *Old* and *New Testament*, is St. Paul's most magnificent description of that "MIGHTY GOD," (Isa. ix. 6,) in his *Epistle to the Hebrews*, styling him by his *primitive* title, Heb. iv. 12.

obvious *personal* revelations of THE ORACLE OF THE LORD; as for instance to *Abraham*, Gen. xv. 1, to *Samuel*, 1 Sam. iii. 1-7-10, and, in the cases recited, to *Nathan*, *Solomon*, *Elijah*, &c. that the Chaldee paraphrase of the same Hebrew phrase DABAR IAHOH is different; namely פִּיטְגָמָא דַּא יְהוֹה (PITHGAMA DA IAHOH) because, in all these cases, it is also rendered by the Septuagint, Πημα Κυριε;—which is synonymous with ὁ Λογος της Κυριε, as appears from Psal. xxxiii. 6, where DABAR IAHOH, is rendered by *Peter*, 2 Pet. iii. 5, ὁ Λογος της Θεε; but by *Paul*, Heb. xi. 3, Πημα Θεε, and these phrases are also used promiscuously by *Philo*, as we have seen in the *Dissertation on the Introduction to the Hebrews*. This "*personal* designation of MIMRA," in such cases, is likewise the opinion of the most learned modern Rabbins: Thus *Rittangelius*, in his comment on the Rabbinical work *Jezirah*, concludes, that "*the most ancient and most learned of the Hebrew Theologians, from the days of Abraham, have used the term MIMRA as a common term; and their Posterity also, in their Synagogues, for several thousand years, as appears both from the Chaldee Paraphrases of Onkelos, Jonathan B. Uzziel, Jerusalem; and also from the writings and fragments of other ancient Rabbins.*"—See *Ben Mordecai*, p. 345.

“ FOR THE ORACLE OF GOD is *living*,  
 “ and energetic, and sharper than any *two-*  
 “ *edged sword*, penetrating even to the se-  
 “ paration of soul and spirit, of joints and  
 “ marrow ; and a *Critical* [discerner] of the  
 “ imaginations and intentions of the heart :  
 “ And there is no creation unseen before  
 “ Him ; for all things are bare and exposed  
 “ to *His Eyes*, concerning whom is our dis-  
 “ course.”—To understand all this, merely  
 of *the Gospel*, or written *word*, is to offer  
 violence to every clause of the text ; and  
 also to the context both before and after ;  
 For, 1. the term ζων, is surely the adjunct  
 rather of a *Person* than of a *Thing* : as in  
 the parallel passage of 1 Pet. i. 23.—“ Being  
 “ regenerated, not of corruptible but of in-  
 “ corruptible *seed*, through THE ORACLE  
 “ OF GOD, *living and abiding for ever*”—  
 and the phrase, ὁ λογος ζων, is equivalent to  
 ὁ λογος της ζωης, “ THE ORACLE OF THE  
 “ LIFE,” which is clearly meant of OUR  
 LORD, in the Introduction of *John’s* first  
 Epistle, in perfect conformity with the in-  
 tro duction of his Gospel.—4. “ *In him* [THE  
 “ ORACLE] *was LIFE*,” and with Rev. i.  
 18.—“ *And lo ! I am LIVING for evermore*,

“ and I hold the keys of *Hades* and of  
“ *Death*.”

2. “ *His eyes*”—must surely relate to a person; to “ *the searcher of hearts*,” to “ THE SON,” to whom THE FATHER committed *all judgement*; and made him *judge* both of *quick* and *dead*—“ *concerning whom*”—was the entire *subject* of the *Epistle to the Hebrews*—and to whom, the Apostle directly proceeds again, in the next verse, 14, “ *Hav- ing then, A GREAT HIGH PRIEST, who hath passed through the heavens, [to the throne of GOD] JESUS, THE SON OF GOD; let us hold fast our profession,*”—thus referring, to the beginning of the argument, on this head, iii. 1.—“ *Holy Bre- thren, partakers of a heavenly call; con- sider THE APOSTLE and HIGH PRIEST of our profession, CHRIST JESUS.*” See an Analysis of the Apostle’s Argument, in my last Dissertation on Ps. cx.

3. The same imagery is familiar to *Philo*, who represents “ *the flaming sword*,” Gen. iii. 24, as “ *a Symbol of THE ORACLE*”—*De Cherubim*, p. 86. And again, “ *GOD, having sharpened the dissecter of all things,*  
“ *HIS*



“ HIS ORACLE (ΤΟΥ ΤΟΜΕΑ ΤΩΝ ΣΥΜΠΑΝΤΩΝ,  
 “ ΑΥΤΩ ΛΟΓΟΝ) divideth the unformed and  
 “ unmade essence of the whole.”—*Quis Re-*  
*rum Divin. Hæres. p. 391.*

5. “ *Thy arrows [are] sharp ; peoples [shall  
 “ fall] under Thee ; THE KING’S enemies  
 “ shall fail in heart.*”

In the usual way of rendering this ob-  
 scure passage, “ *Thine Arrows [are] sharp  
 “ (the people shall fall under Thee) in the  
 “ heart of the King’s enemies.*” The *Hy-*  
*perbaton* or “ transition,” marked by the Pa-  
 renthesis, is abrupt and unnatural ; wherefore  
 to make the sense plainer, our Public Trans-  
 lation transposes the words ;—“ *Thine ar-*  
*rows [are] sharp in the hearts of the King’s  
 “ enemies ; [whereby] the people fall under  
 “ Thee.*” But the ingenious emendation  
 proposed by *Darell*, in his *Critical Remarks*,  
 seems preferable : He refers the verb, פִּלּוּ,  
 to the following (not the foregoing) words of  
 the sentence ; and renders it, “ *they shall  
 “ fail,*” or be “ *dismayed,*” or “ *cast  
 “ down,*” in which sense, the verb is also used  
 in parallel passages : “ *Let no man’s heart  
 “ fail,*” (פִּלּוּ לֵב) 1 Sam. xvii. 32. “ *And*

“ they were much *cast down* [ויפלו] in their  
 “ own eyes.” Neh. vi. 16. This furnishes a  
 most noble climax to the sentence: repre-  
 senting first, the sharpness of CHRIST’S ar-  
 rows; next, the havoc they spread; and  
 lastly, the general dismay and consternation  
 produced thereby in the heart of all THE  
 KING’S enemies; even of those who were  
 not engaged in the battle.—And the whole  
 accords perfectly with the representations of  
 Holy Writ:—In another sublime vision of  
 the Apocalypse, CHRIST triumphant is thus  
 represented, Rev. vi. 2.

“ And I saw, and lo *a white horse*; and  
 “ his rider having a *bow*; and there was  
 “ given to him a *crown*: and he went forth  
 “ *conquering and in order to conquer*”—thus  
 marking his present and future conquests:  
 and the latter are thus magnificently de-  
 scribed, after the opening of the sixth Seal:  
 Rev. vi. 12.

“ And lo, there was a *great earthquake*;  
 “ and *the sun became black* as hair sackcloth,  
 “ and *the moon* as blood; and the *stars of*  
 “ *heaven* fell to the ground, as a fig-tree  
 “ casteth its early figs, when shaken by a  
 “ great

“ great wind : And the *heaven* departed, as a  
 “ scroll rolled up, and every *mountain* and  
 “ *island* were removed out of their places :”

And the effects of these tremendous judgments, on the heart of all beholders, is thus awfully represented in the sublimest imagery :  
 vi. 15.

“ And *the Kings of the earth*, and *the*  
 “ *nobles*, and *the rich*, and *the captains*, and  
 “ *the mighty*, and every *servant*, and every  
 “ *freeman*, hid themselves in the caves, and  
 “ in the rocks of the mountains : And they  
 “ say to the mountains and to the rocks :  
 “ *Fall upon us ! and hide us from the face of*  
 “ HIM THAT SITTETH ON THE THRONE,  
 “ *and from the wrath of THE LAMB ; for*  
 “ *the great day of his wrath is come, and*  
 “ *who shall be able to stand !*”

6-7. “ *Thy Throne, O GOD, [is] for ever and ever ;*  
 “ *A Sceptre of Equity is the Sceptre of thy*  
 “ *kingdom ;*  
 “ *Thou didst love righteousness and hate wicked-*  
 “ *ness,*  
 “ *Therefore GOD, THY GOD, hath anointed thee*  
 “ *With oil of gladness above thy fellows.*”

Various and discordant have been the guesses, and abortive the attempts of the  
 open



open and the concealed *enemies*, or the well-meaning but injudicious *friends* of CHRISTIANITY, to overthrow, undermine or unsettle the unequivocal and decisive evidence of this most important passage, to the proper *divinity* of JESUS CHRIST: And although I have already endeavoured to vindicate it from misrepresentation, in the foregoing Dissertations, yet it may not be useless or unnecessary to enumerate the several *glosses*, ancient and modern, that have been put thereon ;

1. *Aben Ezra*, to elude its force, supposes an ellipsis of the word *throne*, understood: “ *Thy throne is [the throne] of GOD, for ever*”—as “ *Solomon sate on the throne of the LORD, as King, instead of David his Father,*” 1 Chron. xxix. 23. But a *greater than Solomon* is here meant ; and the ellipsis is far fetched, and rejected by the *Chaldee Paraphrast*, and all the *versions* without exception.

2. *R. Gaon*, supposes an ellipsis of “ *David,*” and of “ *will establish*”—thus, “ *Thy throne, [O David,] GOD [will establish] for ever.*”—But to suppose *David*, the  
writer

writer of the Hymn, to apostrophize himself thus, is absurd and impious.

3. He also supposes, that the term *God*, may be used in an inferior sense, as “*Moses* “was made a *God* to *Pharaoh*,” Exod. vii. 1 — And this notion seems to have been adopted by the BRITISH CRITIC, as stated before.

4. A Leader in the Unitarian School, *Wakefield*, renders—“*GOD is thy throne for ever and ever.*” But to convert *GOD* himself into a throne for *the Son* to sit on, is “a perversion of rhetoric and reason, “little short of blasphemy.”

5. The surmise, “*GOD* [saith] *thy throne is to the age of the age*,” Orth. Church. Mag. vol. i. 331, cannot stand, for this additional reason; that although λεγει, “saith” might perhaps be understood, as marking a citation in the *Introduction to the Hebrews*: it cannot possibly be understood or introduced without violence to the context, in the *forty-fifth* Psalm, in which ÆLOHIM, *God*, is part of the original text; and is taken vocatively, by the Chaldee paraphrast and all the versions; as ὁ Θεος, was proved to be,

be, in the *Septuagint* version of Ps. xxii. 1, compared with Matt. xxvii. 46.

6. As a last subterfuge, some would fain expunge ÆLOHIM entirely from the text, (see *Slichtingius* on Rom. ix. 5,) contrary to all ancient versions, editions, and MSS.

Rejecting all these “imagination,” as idle and mischievous, we are fully authorized to understand the passage in the usual construction, as descriptive of the *divinity* of CHRIST; of the duration of his *kingdom*, and of his transcendent exaltation, in consequence of his superior worth and excellence, *above his fellows, or the angels*; (so understood in *the Introduction of the Hebrews*, i. 7-9)—*far above every principality, and jurisdiction, and power, and dominion, and every name that is named, not only in this world, but also in the future*: Ephes. i. 21. “*Angels and jurisdictions and powers*” “*having been subjected unto Him*,” 1 Pet. iii. 22. “*to whom all authority was given in*” “*Heaven and in earth*,” at his resurrection. Matt. xxviii. 18.

The following sublime description of his  
*Throne,*



*Throne*, and of the general Judgment, is also furnished by the Apocalypse, xx. 11-14.

“ And I saw a great *white throne*, and  
 “ Him that sat thereon; from whose face  
 “ the earth and the Heavens fled; and there  
 “ was found no place for them: And I saw  
 “ the dead, small and great, standing before  
 “ *the Throne*; and the Books were opened,  
 “ and another Book was opened, which is  
 “ [the Book] *of Life*: and the dead were  
 “ judged out of the things written in the  
 “ Books according to their works: and  
 “ *Death* and *Hades* were cast into the Lake  
 “ of Fire: (This is *the second Death*,) and  
 “ whosoever was not found written in the  
 “ Book of Life, was cast into the Lake of  
 “ Fire.”

N. B. In the received Greek Text, the Dead are represented, as “ standing (*ενωπιου*  
 “ *τε θεου*) before GOD”—namely, THE GOD  
*who sat upon the Throne*: and which corre-  
 sponds with the Psalmist’s Title, *ÆLOHIM*:  
 however, as the reading, *ενωπιου τε θρονου*,  
 “ *before the throne*,” is supported by the  
 authority of all the ancient Versions, the  
*Syriac*,

*Syriac, Vulgate, Æthiopic, Arabic, and Coptic*; by the earliest editions, the *Complutensian, Plantin, Geneva*; by the *Alexandrine and Vatican*, and fifteen other MSS. of character, and restored into the Text by *Bengelius and Griesbach*; I cannot hesitate to adopt it: more especially, as according to the usage of the writers of the *New Testament*, the term, 'Ο ΘΕΟΣ, taken absolutely or unconnected, denotes "THE GOD SUPREME"—who clearly is not meant in this place: as will further appear from OUR LORD'S fuller description of the last Judgment: *Matt. xxv. 31.*

“ *When* THE SON OF MAN cometh in  
 “ his glory, and all the holy angels with  
 “ him; then shall *He sit on the throne of his*  
 “ *glory*; and all the nations shall be collected  
 “ before him: and he shall separate them  
 “ from each other, as a shepherd separateth  
 “ the sheep from the goats: and he shall set  
 “ the sheep on his right hand, but the goats  
 “ on his left.

“ Then shall THE KING say unto them  
 “ on his right hand, *Come, ye blessed of MY*  
 “ FATHER,

“ FATHER, inherit the kingdom prepared  
 “ for you from the foundation of the world,”  
 &c.

“ Then shall He say also unto them on the  
 “ left hand, *Depart from me, ye cursed, into*  
 “ *everlasting fire, prepared for the devil and*  
 “ *his angels,*” &c.

“ *And these shall go away into everlasting*  
 “ *punishment; but the righteous into ever-*  
 “ *lasting life.*”

It is remarkable, that *Wakefield*, in his  
 New Testament *travestied*, unwittingly bears  
 record to the proper *divinity* of JESUS  
 CHRIST; retaining the common reading,  
 Rev. xx. 11, *εἰς τὸ πρόσωπον τοῦ Θεοῦ*—and rendering,  
 with our public translation, “ *Before God.*”

Verses 8, 9. “ *Myrrh, aloes, and cassia,*  
 “ [perfume] *all thy garments, [taken] out of*  
 “ *the ivory cabinets; wherewith, among thy*  
 “ *treasures, kings’ daughters gratify thee.*”

Various and perplexing are the queries of  
 translators and commentators, ancient and  
 modern, respecting the meaning of this ob-  
 scure and elliptical passage in the original: I  
 have given the meaning that seems to suit it,  
 but



but with the letter, and with the context, as descriptive of the magnificence of his dress, and the quality of his attendants, the word *חִילִי*, (*Hicheli*,) I render with *Durell*, “*Wardrobes, or Cabinets*,”—who ingeniously supposes, with others, that it was the root of the Greek word, *χηλοι*, frequently used in that sense by *Homer*. *Odyss.* xxi. 51.

Ἦδ' ἀρ' ἐφ' ὑψηλῆς σανίδος βῆ, ἐνθα δὲ χηλοὶ,  
Ἐξασαν, ἐν δ' ἀρα τῆσι θυώδεα ἔιματα κειτο.

“ She then went up to the lofty floor, where *the cabinets*  
“ *Stood*: in which lay *perfumed garments*.”

See also *Odyss.* ii. 339; xiii. 10-68; and *ibid.* xvi. 224-228-254; and *Euripides* uses *δομοὶ* for a *wardrobe* or *cabinet*:

—ἐκ δ' ἔλασα κεδρινῶν δομῶν  
Ἐσθητὰ, κοσμοντ', εὐπρεπῶς ἠσκησατο.

—“ And taking out of the *cedar cabinet* her dress  
“ And ornaments, she becomingly adjusted them.”

Verse 9. “*At thy right hand is placed the Queen*,” &c. As *CHRIST* is seated “at the *right hand of GOD*,” *Ps.* cx. 1, so  
“ THE

“THE CHURCH,” or congregation of the faithful, his mystical spouse, is placed at his *right hand* also, like “*the sheep*,” at the last or general judgment, Matt. xxv. 33. And accordingly the same imagery is pursued in the *Apocalypse*, xxi. 2-9, when “*the New Jerusalem, the Lamb’s wife*,” is represented in vision, *coming down from God out of heaven; as a bride adorned for her husband*. — Hence, in the Prophetic Scriptures, the idolatry of the *Jews and Israelites* is so often represented under the symbol of *adultery*; and that OUR LORD styles his profligate and apostate countrymen, “*a wicked and adulterous generation!*”

Verse 11. “*For He is THY LORD, and worship thou Him*.” — To distinguish the *religious worship*, to be paid by *the Queen*, or “*the Church*” to CHRIST, from the ordinary *adoration*, or homage paid to earthly kings by their queens. (See the beautiful description of *Queen Esther* coming into the presence of *Ahasuerus*, or *Artaxerxes Longimanus*, to intercede for his people, in the



Apocryphal Book of *Esther*, xv. 1-16.) Our old liturgical translation renders—

“ *For He is* **THY LORD (GOD)**, *and worship thou*  
“ **HIM.**”

As more correctly printed in the older editions; the word **GOD**, included in the parenthesis, being intended as explanatory, to distinguish the spiritual **LORD**, meant from the mere earthly *lord* or *husband*.

Ver. 12. “ *And the* **DAUGHTER OF TYRE** “ [shall come] *with a gift.*” This intimates the conversion of *the Gentiles* to **CHRIST**; analogous to “ *the Kings of Seba and Saba* “ *shall bring gifts.*” Ps. lxxii. 10.

Verse 13. “ **THE KING'S DAUGHTER** *is* “ *all glorious in his presence,*” &c. By “ *the King's daughter*” is meant “ *the Queen.*” To a more minute description of the splendour and magnificence of whose person and dress, the Psalmist returns; and as פנימו, *Panimō*, signifies “ *His Presence,*” Ps. i. 11—7, so by analogy, פנימה, *Panimah*, should signify “ *her presence,*” rather than “ *inwardly,*” or “ *within.*” The description evidently referring to her *external appearance,*



ance, and the pompousness of her procession to be introduced to the KING.

Ver. 14. *Instead of* THY FATHERS, *shall be* THY  
SONS ;

*Thou shalt make them* PRINCES *in all the*  
*earth :*

*They shall record thy name in every succeed-*  
*ing generation,*

*Therefore shall people praise thee for ever-*  
*more.*

This is addressed to THE KING, not to *the Queen*, as is evident from the context. “ *His Fathers,*” according to the flesh, were the *Patriarchs* and *Prophets* of former dispensations. “ *His Sons,*” the *Apostles* and *Evangelists* of the new — Wherever THE MESSIAH, or “ THE SON OF MAN,” is styled, “ *Father of the Age to come,*” Isa. ix. 6. And he promised his Apostles, that “ *in the regeneration they should sit on twelve* “ *thrones, judging the twelve tribes of Israel,*” Matt. xix. 28. And accordingly in the Apocalypse, v. 8, “ when THE LAMB, “ who alone was found worthy to open the “ *Book of Life,* had taken it out of the hand “ of THE MOST HIGHEST,” then, by a most sublime and magnificent description,

“ The *four living creatures*, and the *four*  
 “ and *twenty elders* fell [prostrate] before  
 “ THE LAMB; having each a harp, and  
 “ golden phials filled with perfumes, (which  
 “ are the prayers of the Saints,) and they  
 “ sing a NEW HYMN, saying, *Worthy art*  
 “ *thou to take the book, and to open its seals;*  
 “ *for THOU WAST SACRIFICED, and didst*  
 “ *purchase us unto GOD in thy blood, out of*  
 “ *every tribe, and tongue, and people, and*  
 “ *nation; and didst make us KINGS and*  
 “ *PRIESTS unto OUR GOD: And we shall*  
 “ *REIGN upon the earth.*”

And at a subsequent period of the vision,  
 Rev. xx. 4, representing the *first resurrection*,  
 or “ *resurrection of the just,*” John “ *saw*  
 “ *Thrones, and [certain persons] sat thereon,*  
 “ *and judgment was given unto them;*” and  
 [he saw] *the souls of the martyrs, &c. and*  
 “ *they lived, and reigned with CHRIST a*  
 “ *thousand years.*”

The harmony of sentiment and arrange-  
 ment subsisting throughout between this *di-*  
*vine hymn* and the *Apocalypse*, (which is  
 surely its finest and noblest comment,) may  
 serve to establish the *divine authority* of both,

as

as dictated by ONE AND THE SAME SPIRIT, more concisely to the earlier, more explicitly to the later prophet; and also to repel that strange misconception and perversion of the *external evidence*, adduced by the sceptical *Michaelis*, to render the *authenticity* of the *Apocalypse* doubtful; which originally, in the primitive Church, was the least questioned or disputed of any of the *Canonical Books*; being referred to, or cited expressly as the work of the Apostle *John*, by *Justin Martyr*, about A. D. 140; by the *Martyrs at Lyons*, and *Irenæus*, A. D. 178, who was acquainted with *Polycarp*, the disciple of *John*, and often quotes this book, as “*the Revelation of John, the disciple of the LORD.*” And in one place he says, “*It was seen, not long ago, but almost in our age, at the end of the reign of Domitian.*” Add to these, the testimony of *Theophilus*, Bishop of Antioch, A. D. 181; of *Clemens Alexandrinus*, A. D. 194, who cites it several times; and once in particular thus: “*Such a person, though not honoured with the first seat here on earth, shall sit upon the four-and-twenty thrones, judging the people;*



“*ple*; as *John* says, in *the Revelation*.” Of *Tertullian*, about A. D. 200; who asserts, “though *Marcion* rejects the *Revelation*, the “*succession of bishops traced to the origin*, “will assure us that *John* is the author.”

After all this luminous testimony of the earliest witnesses, and much more, cited by *Lardner* and *Michaelis* himself, what a deplorable instance of an “*undiscerning mind*” is furnished by the latter in the *sceptical conclusion* of his *Introduction to the New Testament*!

“I confess, that during this inquiry, my “belief in the *divine authority* of the *Apo-* “*calypse* has received *no more confirmation* “*than it had before*, and I must leave the “decision of this important question to “every man’s *private judgment*.”

Of such *miserable and uncomfortable Critics*, we may truly say, that “*they weary* “*themselves to find the door*,”—“*ever learn-* “*ing, and never able to arrive at an intimate* “*knowledge of THE TRUTH*.”—(Επιγνωσιν αληθειας) Gen. xix. 11, 2 Tim. iii. 7. And unwittingly, if not insidiously, undermining the *authenticity and integrity* of *HOLY WRIT*,

WRIT, in order to shake its *credibility*. But vain and idle is all this manufacturing of *external evidence*, while the *internal* is “*founded on a rock*,” which will brave the assaults of its open or disguised foes, and the more ruinous accommodations or concessions of rash and indiscreet friends, though of great name. To elucidate the *internal evidence*, by CORRECTER TRANSLATION and COMPARATIVE CRITICISM, has been the leading object of the author’s researches; being fully convinced himself, and wishing to impart that conviction to others, that

“THE TESTIFYING OF JESUS IS THE DRIFT OF  
“PROPHECY.”

—“TO HIM, GIVE ALL THE PROPHETS WITNESS:”

both of the OLD and NEW TESTAMENT.

I shall close this Dissertation with an EPILOGUE to the PROPHEPIC PSALMS, furnished by

THE LAST WORDS OF DAVID. 2 Sam. xiii. 1-7.

“David, the Son of Jesse, saith,

“Even the Person highly exalted, saith,

“The *anointed* of the GOD OF JACOB,

“And the *sweet Psalmist* of ISRAEL;

“ THE SPIRIT OF THE LORD speaketh in Me,  
 “ And his word is on my tongue ;  
 “ The GOD OF ISRAEL hath said,  
 “ The ROCK OF ISRAEL hath spoken touching Me.  
 “ [Of thy seed] THE JUST, shall be Ruler among Men,  
 “ Ruling in the fear of GOD.  
 “ As the morning light shall A SUN arise,  
 “ A morning, unclouded in brightness ;  
 “ [As] the tender herb, after a shower,  
 “ [Springeth up] from the ground :  
 “ —For [shall] not *my House* [be] so, with GOD?—  
 “ Because He made with me, an everlasting covenant,  
 “ Ordered, and established in every [age] :  
 “ Because [HE] is all my salvation, and all my desire.  
 “ For [Sons of] *Belial* shall not blossom,  
 “ All they [shall be consumed] like prickly thorns :  
 “ For they shall not be taken in hand,  
 “ But the Man who shall touch them,  
 “ Shall be armed with iron, and the staff of a spear ;  
 “ At [the appointed season of] *rest*.”



## DISSERTATION X.

ON THE PROPHECY OF MICAH, v. 2-4.

THIS is perhaps the most important *single* prophecy in the whole range of the Old Testament, respecting the *personal* character of CHRIST, and the grand design of his several manifestations to the world. It is the most comprehensive in its plan, winding up the whole chain of prophetic evidence respecting the blessed “*seed of the woman,*” both in his *human* and in his *divine* nature, and the benevolent design of his several dispensations, to promote the *peace* and *salvation* of mankind. The successive limitations of his human descent to the line of *Shem*, the seed of *Abraham*, *Isaac*, and *Jacob*, the tribe of *Judah*, and the royal house of *David*, which were pointed out in former prophecies, here terminate in his birth at *Bethlehem*, “the city of *David* ;” His *miraculous conception* is here obscurely intimated, which  
is

is more fully explained by the contemporary prophet *Isaiah*, and his successors, *Jeremiah* and *Zechariah*; his *eternal generation* is incidentally noticed; the rejection of the *Israelites* and *Jews* for a season is foretold; and their final restoration, and the universal *peace* that shall prevail throughout the earth, at his second coming in glory.

This prophecy is also “the most fully authenticated:” Its application to CHRIST, and to JESUS as THE CHRIST, is proved by the concurrent testimony of the primitive *Jewish* and *Christian* Churches: Its application to the MESSIAH, or CHRIST, was formally acknowledged by the fullest and most respectable *Jewish* Synod that ever met, convened by *Herod* to decide the question, “*Where THE CHRIST was to be born?*” Matt. ii. 1-6. And accordingly, the first branch of it, (which only was noticed by the *Jewish* Synod) forms the groundwork of the Introductions of *Matthew’s* and *Luke’s* Gospels, explaining the human nature of JESUS as the CHRIST; and his prophetic descent from *David*, *Abraham*, and *Eve*; which was chiefly insisted upon at the first preaching of the

the



the Gospel, according as the *Jewish* world was able to bear it. Afterwards, at a more advanced period of Christianity, the second branch of it, intimating his *divine* nature and *eternal generation*, was unfolded in the sublime Introduction of *John's* Gospel, written near the close of the first century, when the whole world was better prepared to receive these mysterious doctrines: while the third branch of the prophecy, foretelling the rejection of the *Jews* for a season, and the calling of the *Gentiles*; and the final union of both in the Church of GOD and of CHRIST, contained that mysterious dispensation of the Gospel, which is the leading object of the *New Testament* in general, especially of the *Epistles*, to unfold and explain.

The whole of the prophecy may thus be more correctly rendered:

1. “ And art thou *Bethlehem Ephrata*,
- “ Little to be esteemed among the
- “ thousands of *Judah*?—
- “ From thee shall issue forth [a
- “ LEADER]

Who



“ Who shall rule my people *the Israel*  
 “ [of GOD].

2. “ (But his issuings forth are from old,  
 “ From days of eternity.)

3. “ Therefore, He will give them up [for  
 “ a season],

“ Until the time that *She which shall*  
 “ *bear, have borne.*

“ Then shall *the residue of thy brethren*  
 “ return,

“ Along with the Sons of *Israel.*

“ And He shall stand, and guide them

“ In the strength of THE LORD,

“ In the majesty of the name of THE  
 LORD HIS GOD.

“ And when they return, He shall be  
 “ magnified

“ Unto the ends of the earth:

“ And He shall be [their] PEACE.”

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REMARKS.

The first branch of the prophecy is thus finely and freely translated by *Matthew*, seizing the spirit of the original, in a way greatly superior to the *Septuagint*, and all the other ancient versions:

“ And

- “ And thou *Bethlehem*, territory of *Judah*,  
 “ Art by no means least among the Captains of *Judah* :  
 “ For from thee shall issue forth A LEADER,  
 “ Who shall guide my people *the Israel* [of God].”

Here the Evangelist has expressed the place *Ephratah*, by its situation in the land allotted to the tribe of *Judah*, more intelligibly than in the original of *Micah* ; and has explained “ *the thousands*,” by “ *the Captains of thousands*.”

The question in *Micah*, “ *Art thou little to be esteemed?*” &c. (as it ought to be rendered) is to be understood negatively ; for the answer implied is, “ *Thou art not :*” and accordingly, the Evangelist has removed the ambiguity by his translation. This abrupt and lively mode of interrogation ; is frequent in the Scriptures ; especially in the prophecies, and is indeed characteristic of animated and impassioned conversation, in all ages and countries of the world, especially in the East. Thus in *Nathan's* famous prophecy, as recorded in the parallel passages, 2 Sam. vii. 1-15 ; and 1 Chron. xvii. 1-14 : the question proposed in the former, “ *Shalt thou build ME a house for my dwelling?*”

“ing?” is expressed absolutely in the latter,  
 “*Thou shalt not build ME a house to dwell*  
 “in.” See similar instances, Job xxx. 35;  
 Isa. x. 9; 1 Kings xxi. 7\*. How grossly  
 reprehensible then, are the writers of the  
 Socinian and Unitarian schools, Priestley,  
 Wakefield, Evanson, &c. who tax the Evan-  
 gelist with mistranslation in this place, and  
 affect to depreciate his style!—only betray-  
 ing their own ignorance and incapacity, as  
 fully equal to their presumption and malig-  
 nity in reviling those sacred and genuine  
 ἀπομνημονεύματα, or “*Memoirs of CHRIST,*”  
 contained in the four Gospels, which they  
 did not, and indeed could not under-  
 stand, blinded as they were by their pre-  
 judices.

\* This may help to clear up a considerable difficulty in  
 our translation of Job, i. 11; ii. 5-9. In all which pas-  
 sages, the verb *Barak*, בָּרַךְ, which signifies literally “to  
 “*bless,*” is rendered “to curse.” In the two first passages,  
*Satan’s* malicious insinuations against Job should be ren-  
 dered interrogatively, “*Will he bless Thee to thy face?*”  
 intimating the reverse. In the last, Job’s wife sarcas-  
 tically and ironically advises him, “*Bless God, and die!*”  
 alluding to his pious resignation before, Job i. 20-21.



In the term ἡγούμενος, “*Leader*,” Matthew has supplied an important omission, both in the present Hebrew text of *Micah*, and also in the Septuagint version, of the נגיד *Nagid*; which is a usual epithet of THE MESSIAH, 1 Chron. v. 2; Isa. lv. 4; Dan. ix. 25, &c. and in all these places is rendered by the Septuagint, ἡγούμενος. The next term, ποιμαίνει, finely expresses the nature of the Leader’s “*rule*,” (generally expressed by the Hebrew, הושיע,) *as a shepherd his flock*; so intimated by *Micah* himself in the third branch of the prophecy, ורעהו, και ποιμαίνει, as rendered by the Septuagint, in the place. Whence our Lord is styled “*The Shepherd of Israel*,” Ps. lxxx. 1; and the “*Chief Shepherd*,” 1 Pet. v. 4. And he assumed the title of “*the good Shepherd*,” and delegated the power of “*guiding or pasturing his sheep*” to his Apostles.

The second branch of the prophecy seems to be incidentally introduced to guard against the erroneous notion, that the human birth of the MESSIAH at *Bethlehem* was his first or original birth; and accordingly states his *antecedent or eternal generation*. And such

was

was the explanation of the primitive Jewish Church, preserved in the *Pirke of R. Eliezar*:  
 “*Egressiones ejus sunt ab initio.*”—“*Hoc est,*  
 “*Quum mundus nondum esset conditus:*”  
 evidently explaining this passage by that parallel description of WISDOM personified, Prov. viii. 22.

“THE LORD got ME the beginning of his way;  
 “*Before his works of old:*  
 “*From eternity was I ordained, from first,*  
 “*Long before the Earth,*” &c.—See Diss. VII.

In conformity with both these passages, our Lord explicitly states his own pre-existence, “*before the world was*”—“*before the foundation of the world:*” John xvii. 5-14; and the apostle *John* styles him “*the beginning of GOD’s creation;*” Rev. iii. 14. And *Paul*, “*the first-born of all creation;*” Col. i. 15.

In the third branch of the prophecy, our Lord’s *miraculous conception* seems to be obscurely intimated in the remarkable expression יולדה ילדה *paritura pariet*, “*She that shall bear, have borne;*” which may perhaps best be explained by *Isaiah’s* illustrious



trious prophecy, "THE VIRGIN shall conceive and bear a son," &c. vii. 14; which was evidently applied to the *Virgin Mary*, by the archangel *Gabriel*; "Thou shalt conceive in thy womb, and bear a Son," &c. And as *Micah* was contemporary with *Isaiah*, and conversant with his writings; (as is evident from that remarkable prophecy of *Isaiah*, descriptive of the final conversion of the *Jewish* and *Heathen* world to CHRIST, Isa. ii. 2-5; which *Micah* has copied and improved, Mic. iv. 1-4;) there can scarcely remain a reasonable doubt of the true import of this mysterious expression.

And indeed some other obscure notices of the *miraculous conception* of the MESSIAH, seem also to be furnished by the *Old Testament*; which the high importance of this article of our faith, induces me to state more fully than I have hitherto any where seen.

The first of these appears to be contained in the last of the wise *Agur's* four mysteries, more correctly translated, Prov. xxx. 19.

"These three things are too wonderful for me,

"But the fourth, I know not:

A a

"The



- “ The way of an *Eagle*, [flying] in the air ;  
 “ The way of a *serpent* [gliding] on a rock ;  
 “ The way of a *ship* [sailing] in the main ;  
 “ The way of a *male child* [conceived] *in a virgin.*”

In all these cases, “ *the way*” signifies “ the mode, manner of operation, or process.” In the last, which is mentioned by the prophet as “ *unknown*,” or the most mysterious, it is remarkable, that the same term *עלמה* *almah* is used both by *Agur* and *Isaiah*, which, like *παρθενος* in Greek, denotes a *pure virgin*, in all the other passages of Scripture in which it is found : being so applied to *Rebecca*, Gen. xxiv. 43 ; to *Miriam*, Exod. ii. 8 ; to *virgins* in a religious procession, Ps. lxxviii. 25 ; and to *maids of honour*, as distinguished from *queens* and *concubines*, Cantic. vi. 8.—And the word *גֵּבֶר* *geber*, signifies a “ *male child*,” in Job iii. 3 ; and is there rendered *αρσεν* by the Septuagint. And it is remarkable, that in the mysterious account of the birth and persecutions of our REDEEMER, given in the Apocalypse, he is represented as *υἱος αρσενου*, “ *a male child*,” destined “ *to rule all the Gentiles with an iron sceptre* ;” (as foretold also

also by *David* in the second *Psalm*;) but “*who,*” until then, “*was caught up unto God*” “*and his throne,*” (as foretold also in the c<sup>x</sup>th *Psalm*,) for protection against *the great dragon*, who stood ready to devour him at his birth. Rev. xii. 5.

The last case seems to be particularly alluded to by *Solomon*, Eccl. xi. 5.

“*As thou knowest not what is the way of the wind;*  
 “*As [thou knowest not what is the way of] the bones*  
 “*In the womb of the pregnant woman :*  
 “*So, thou canst not know the work of GOD,*  
 “*Who maketh the universe.”*

*Solomon* thus representing the *natural generation* of man as a great mystery of *divine workmanship*; and OUR LORD, in like manner, illustrates the mystery of *spiritual regeneration* to *Nicodemus*, John iii. 8.

“*[As] the wind bloweth where it listeth;*  
 “*And thou hearest the sound thereof, but knowest not*  
 “*Whence it cometh and whither it goeth :*  
 “*So is every one that is born of THE SPIRIT.”*

The *miraculous conception* seems also to  
 A a 2 be

be foretold by *Jeremiah*, in the following remarkable passage :

“ The Lord will create *a new thing* in the Earth :—

“ *A Woman shall compass a male child !*”

Here the same word, גֵּבֶר *geber*, is used as in *Agur's* fourth mystery, and requires to be rendered likewise, “ *a male child :*” for surely there could be nothing *new* or uncommon in the pregnancy of a *married* woman. Therefore נְקִיבָה *nekebah*, in *Jeremiah*, must denote an unmarried one, agreeing with עַלְמָה *almah*, “ *a virgin,*” in *Isaiah*. And this is confirmed by the context in both places: both prophets representing it as *a sign* solemnly proposed by THE LORD, to a disobedient and gainsaying people.

These interpretations of *Agur's*, *Isaiah's*, and *Jeremiah's* great mystery, or sign of the *miraculous conception*, are supported also by respectable *Jewish* authority.

The celebrated *Rabbi Judah*, surnamed *Hakkadosh*, “ the holy,” and the author of the *Mishna*, allegorizes the four mysteries of *Agur* as relating to THE MESSIAH, in  
his



his tract entitled *Gali Razia*, or “revealer of mysteries\* :” In which he thus expounds the last mystery.

“*Hic quoque est DEUS, amans filias Jerusalem, ut generetur REX MESSIAS ex una earum. Concipiet autem et pariet, remanebitque VIRGO.*” Jer. xxxi. 22. Here *R. Judah* actually cites the prophecy of *Isaiah*, vii. 14; while he refers to Jer. xxxi. 22, as explanatory of both *Agur* and *Isaiah*: and improving upon the latter, he states the perpetual virginity of the mother of THE MESSIAH. An extravagant notion exploded by the Evangelist, Matt. i. 25: in which passage, “her first-born son,” JESUS, is understood by the primitive Church to denote her only child. His supposed “brothers and sisters,” denoting his cousin Germans, according to Jewish phraseology, extending the expression to nephews and nieces also. See Gen. xiv. 16; xx. 12; xxix. 12; Gal. i. 19; Matt. xiii. 55; and Mark xv. 40.

\* The whole of *R. Judah's* curious and ingenious allegory is cited by *Schultens* in his prolix philological Commentary on *Proverbs*. Compare also *Parkhurst's* Hebrew Lexicon, under the word *אלמה* *almah*.

These

These observations naturally lead us to notice Professor *Blaney's* strange translation of Jer. xxxi. 22 :

“ *A woman shall put to the rout a strong man :*”

and his still stranger comment ;

“ I cannot, *at any rate*, concur in opinion  
 “ with those commentators who understand  
 “ these words [in the original] to relate to  
 “ the *miraculous conception* of the Virgin  
 “ *Mary* : they surely cannot by *any* con-  
 “ struction be brought to imply such a  
 “ thing,” &c.

But surely the original verb, סַבַּב *sabab*, is uniformly used in the sense of to *encompass* or *enclose* ; and no where denotes to *put to the rout*, or *repulse* an opposing adversary. And even supposing that it could bear this interpretation, surely it would be “ no *new* “ *thing* :” Was not *Abimelech* “ a strong “ *man*,” and a great warrior, *put to the rout* by *the woman* who fractured his skull by the blow of a piece of a millstone at the siege of *Thebez* ; so that he called on his armour-bearer to slay him, “ That men say not of  
 “ me

“ me a woman slew him !” — Were not *Sisera*, *Sampson*, and *Holofernes*, all of them “ strong men,” circumvented and destroyed by women? — Indeed the words of the prophet cannot by any reasonable construction be brought to imply any thing else than the *miraculous conception*, if we take into account the occasion of the prophecy.

In the sequel of *Micah's* prophecy, “ the residue of thy brethren,” denotes the *Jews* in particular, to whom, as inhabiting *Bethlehem*, in the land of *Judea*, it was originally addressed, who are here foretold to return to their native land at the end of the *dispersion*, along with the sons of *Israel*, or remnant of the ten tribes; and to be converted together, “ to serve THE LORD THEIR GOD, and THE BELOVED THEIR KING:” Jer. xxx. 9. “ When THE LORD shall assemble the outcasts of *Israel*, and gather the dispersed of *Judah* together, from the four corners of the earth,” Isa. xi. 12; Matt. xxiv. 31. When “ *Ephraim* shall not envy *Judah*, and *Judah* shall not vex *Ephraim*,” Isa. xi. 13. And so “ all *Israel* shall be  
S
“ saved



“ saved—when the *fulness of the Gentiles* “ [conversion] shall come in,” Rom. xi. 25, 26. But as the Apostle remarks, “ All “ are not *Israel* that are called *Israel*; but “ only the *Israel* of God,” or the believing part of the nation.

I have rendered the particle על in the sense of “ *with*,” “ *along with*,” or “ *together with*,” as used by *Micah* elsewhere, vii. 13; where it is accordingly rendered σὺν, in the Vatican copy of the Septuagint; and as it is evidently understood, Gen. xxxii. 12; and in several other passages. See *Noldius*.

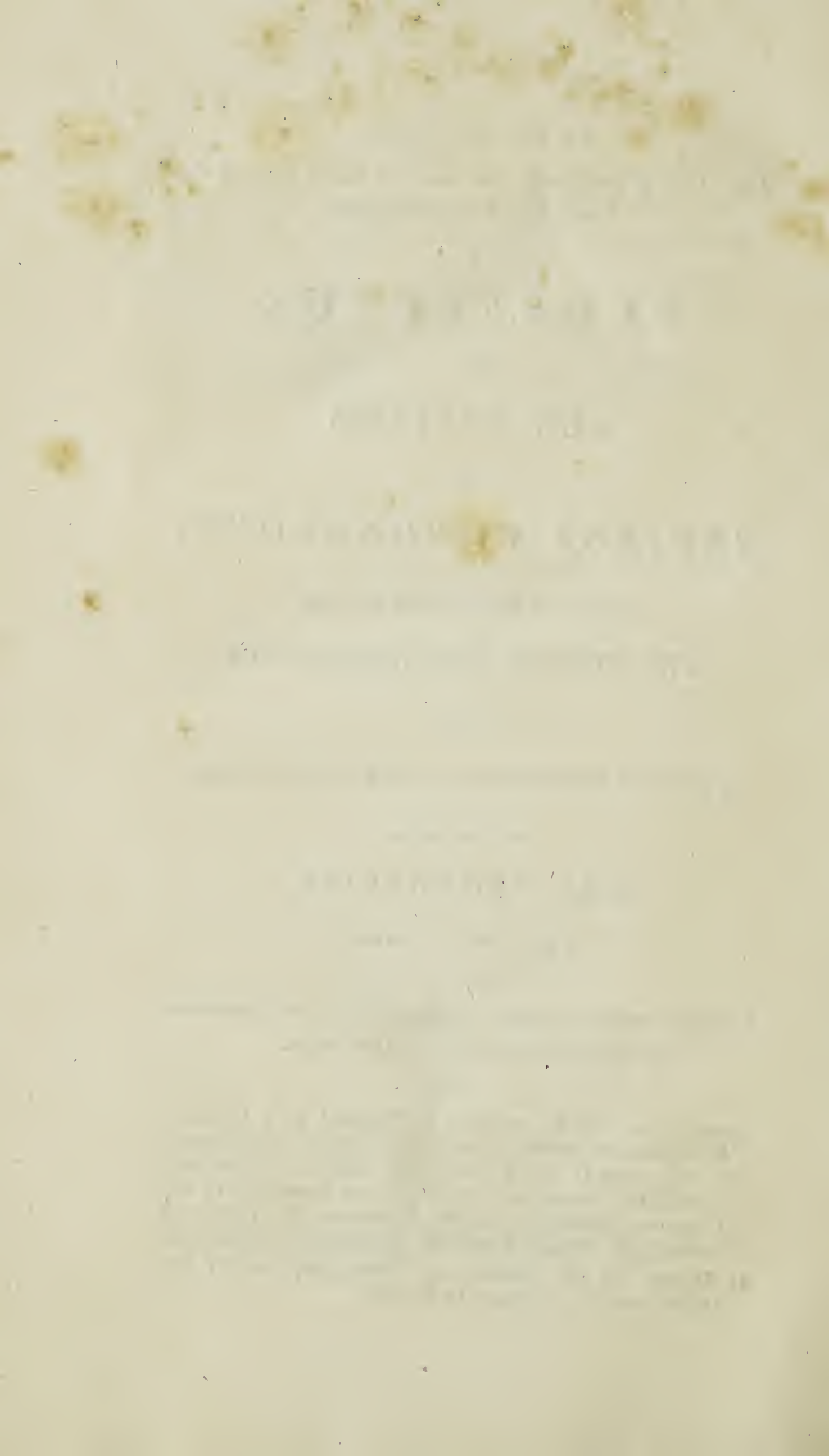
Instead of the present reading of the Hebrew Bible וישבו, *et sedebunt*, rendered in our translation, “ *And they shall abide*,” I have followed the various reading, וישבו, *et revertentur*, furnished by the *Syriac*, *Chaldee*, and *Vulgate*, and supported by four MSS. of *Kennicott* and *De Rossi*’s collations; and adopted by *Solomon Jarchi*, the *Bishops’ Bible*, *Castalio*, *Capel*, *Michaelis*, *Newcome*, &c. as more conformable to the context.

At the close of the prophecy, THE LEADER is styled “ THE PEACE,” or THEIR PEACE;

PEACE ; intimating that profound and universal peace destined to prevail in and throughout the earth, at the next Advent, *παρουσία*, or appearance of CHRIST, “ THE PRINCE OF PEACE—*of whose peace there shall be no end,*” Isa. ix. 6-7 ;—“ *When he shall be seen by all who expect Him unto salvation.*” Heb. ix. 26 ; Matt. xxiii. 39.

And this illustrious prophecy of *Micah*, so early and unequivocally appropriated to CHRIST by the primitive *Jewish*, and adopted by the *Christian Church*, and so minutely fulfilled in its two first branches ; will, I am fully persuaded, by the approaching accomplishment of its last branch, contribute more effectually, perhaps, than any other prophecy of the Old Testament, to work the conversion of *learned Jews* : When that “ *partial blindness which hath befallen Israel,*” for so long a period of desolation, ever since their rejection of JESUS as the CHRIST, shall at length be removed by the sign of the Son of Man coming in the clouds of heaven ; and the vail shall be taken away which still clouds their understandings re-

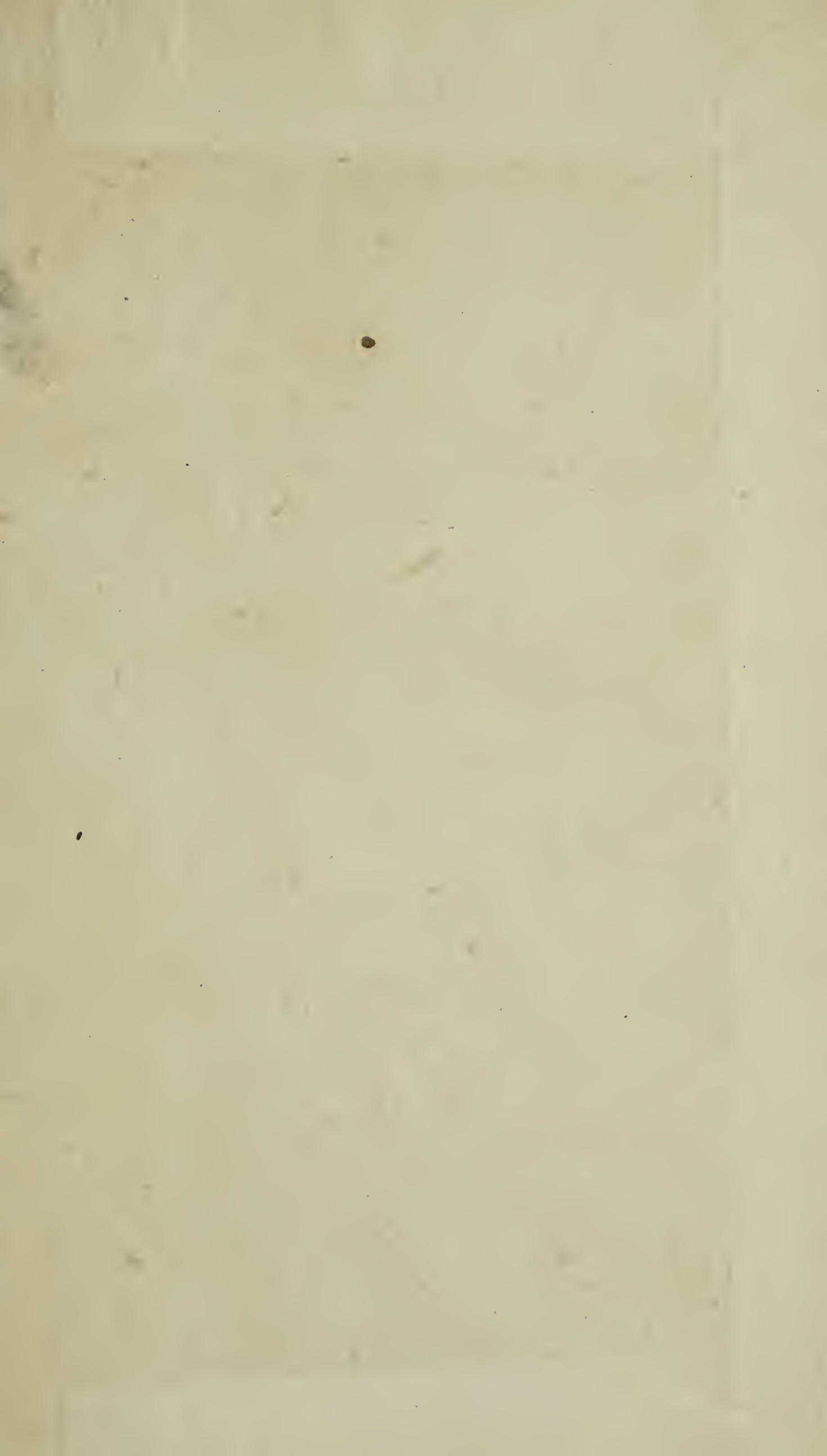
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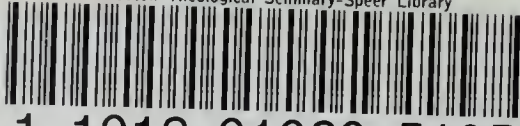








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